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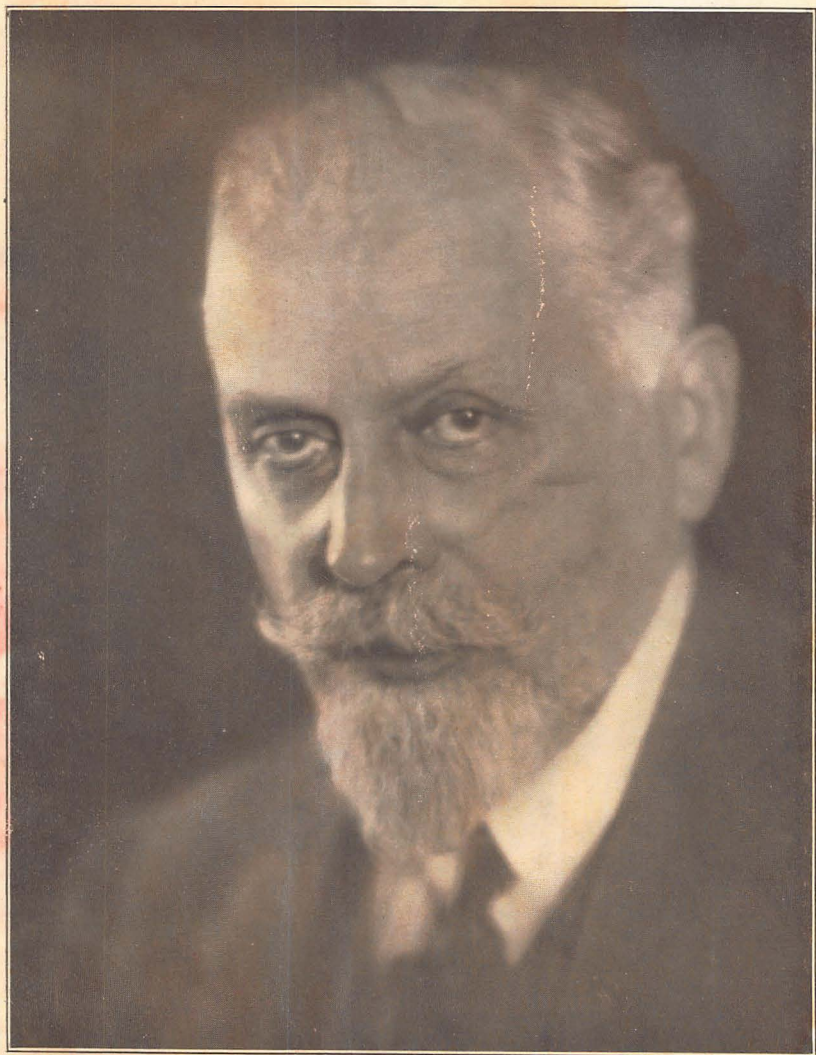
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OF THE

British College of Psychic Science,

Ltd.

Editor - - STANLEY DE BRATH, M.I.C.E.

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April, 1928.

EDITORIAL NOTES.

A REMARKABLE development is now taking place. The mass of evidence collected by those who have studied mediumship has now prevailed over the natural scepticism of the daily and weekly Press which no longer excludes from its columns the most important question which can engage human attention—the question how to live that we may be prepared for our next evolutionary change. Allusions to Spiritualism are much more respectful. It is no longer treated as “one of the most unequivocally degrading superstitions that have ever found currency amongst reasonable beings,” nor as “a farrago of impotent conclusions, garnished by a mass of the most monstrous rubbish it has ever been our misfortune to sit judgment upon!”

It is recognised that there is the whole of another world in it. The recognition is tardy and is still beclouded with doubt and fraud, but the recognition is there.

But we shall be making a great mistake if we imagine that an easy victory lies before us. Opposition has now entered on a new phase. A distinction is drawn between Spiritualism and Psychical Research. It is still maintained that these two are contrary one to the other. The stronghold of the former is the physical phenomena, that of the latter is The Subconscious Mind, which, it is maintained, can produce all the phenomena which are now admitted to be facts. Psychical Researchers on the Continent, and to a less degree at home, are mainly attached to the latter theory, which is known as Animism. Now Animism is unquestionably true up to a certain point. No one who has even a bowing acquaintance with Physiology, can doubt that, if the Subconscious can produce the living being and utilise the marvellous chemistry by which dead food is converted into living tissue in the body, by laws which human consciousness is as yet but vaguely aware of, it is impossible to say of what it may be capable.

Dr. Osty's remarkable investigations on *Supernormal Faculties in Man* show that Mediumship or Sensitiveness can penetrate from one organism to another and can seize upon the most unlikely sources of information quite apart from the consciousness of sensitive and sitters.

But there its powers end. It cannot levitate a human or any other body. It cannot produce a photograph of a person whom neither medium or sitters have ever seen. It cannot produce the lights which are common at spiritualist seances. It cannot produce physical phenomena generally.

The present issue of *Psychic Science* is therefore mainly concerned with the contrast between Mental and Physical phenomena.

Sir Arthur Conan Doyle's essay on Thomas Lake Harris shows the extravagances which purely mental mediumship may run to, and the strange mixture of good and evil to which it is liable.

The views of Freiherr von Schrenck-Notzing, are well given by Herr Florizel von Reuter. It is quite obvious that no extended influence on the mass of humanity can be looked for from a theory which supposes that the human life is extinguished at death. The first step may be the recognition that the human soul has a distinct existence and supernormal powers, but until it is seen to be superior to the body and to survive death, men will continue to act precisely as they do, and the whole melancholy sequence of material desires and their consequences will retain their dominance.

Meanwhile, ever fresh and fresh proofs accumulate, thanks to the inexhaustible patience of those whose task it is to enlighten humanity. Such a book as Dr. George Lindsay Johnson's which is reviewed in the present issue, should enlighten many who will listen to the words of a man of pure science who can see that the Bible, rightly understood, is a storehouse of the guidance which the human race stands in such urgent need.

My own contribution seeks to link the supernormal with the history of the world, and to show that all things work together towards GOD:

That God, which ever lives and loves

One God, one law, one element

And one far-off divine event

To which the whole creation moves.

I should here apologise to Freiherr von Schrenck-Notzing whose communication at the recent Congress was omitted from the January Number for the very simple reason that it never reached me. I think the inclusion of Herr Florizel von Reuter's articles in the present issue will amply make up for the inadvertent omission.

STANLEY DE BRATH.

THOMAS LAKE HARRIS : A STRANGE PROPHET.

By Sir ARTHUR CONAN DOYLE.

When one finds that a philosophy is obscure, and when one fails after an earnest effort to get it clear, one may usually conclude that the teacher is also obscure and that the subject has not been clearly thought out. For some time I have endeavoured to get an understanding of Thomas Lake Harris, a mystic about whom there has been the utmost difference of opinion ranging from the Messianic to the diabolical. In my search for truth I have read much that he has written and I have carefully perused his "Life and World Work" by a devoted follower, Mr. Arthur Cuthbert, who claims to have shared some of the same psychic experiences. I have also studied "Sympleumata," written by Mrs. Laurence Oliphant and edited by her famous husband. Instead of clearing up obscurities this leaves them more obscure than ever. One earnestly wishes that the husband had expounded the matter, since he could write English, instead of the wife with her interminable and involved sentences which average about two to a page. Finally I read the view of Harris taken by the novelist, Mrs. Oliphant, who was Laurence's aunt, and who takes a very severe view of the American prophet. At the end of it all I find myself in the same perplexity as ever, and have no sure idea whether I am dealing with a megalomaniac ranter endowed with considerable worldly cunning, or with one who really had a breath of the divine afflatus—whether his philosophy was a cloud of words or whether he had an authentic message.

I am consoled in my indecision, and reassured as to my own judgment when I clearly see that the astute Laurence Oliphant, after twelve years of most intimate association, cannot answer for the real character of his associate. His famous pen-drawing of him in "Masollam" pictures a dual personality with two voices and two ranges of vision, and it ends with the words, "He might be the best or the worst of men." A short sketch of my impressions of this curious man and of his doctrines may be of interest to readers.

Harris was born in Fenny Stratford in Buckinghamshire in 1823, and was five years old when his parents emigrated to the United States, settling in Utica, in the north of the State of New York. This region seems to have been to an extraordinary degree the centre of new religions or pseudo-religious impulses from that time onwards. Spiritualism, Mormonism, and, as I believe, Christian Science, all had their original springs in this geographical centre. Harris who was independent of each of these movements, was destined to make a very definite contribution of his own to the general spiritual urge and outreach which was characteristic of the time and place.

His people were narrow Calvinistic Baptists, and at an early age Harris rebelled against their sour doctrines and accepted the wider and more charitable teaching of the Universalists. An officer has told

me how upon his inquiring into the religion of a recruit the Sergeant answered, "'E calls 'imself a Christadelphian, but to my mind 'e's little better than a 'eathen.'" Probably this was the view taken of the Universalists in those days of dogma. It was the nature of Harris to reject all dogmas, until he came to put forward some of his own. He was twenty years of age when he changed his religion, and he has left it on record that his dead mother appeared to him at that time and said, "My dear child, my poor child, you must all remember that God is the father of all men and that all mankind are your brothers."

He seems to have been a most eloquent preacher and soon won a considerable name, but the rather vague tenets of his new creed made him crave for something in the nature of concrete proof. Some chance of this was offered at this period by the use of Spiritualism, and in order to get clearer views upon the subject Harris paid a visit to Andrew Jackson Davis, who after some experiences as a hypnotic subject had finally become an inspired medium. The meeting and intercourse of these two men was certainly a notable event for in their different ways they were both remarkable characters, and each has a niche of his own in religious history. Harris was twenty-four at the time and Davis twenty-two most singular youths. Davis converted Harris to the idea of spirit intercourse and for some years Harris was an enthusiastic preacher and leader. Davis, however, had some peculiar amatory adventures, depicted in his "Magic Staff," and Harris, who professed a deeper regard for the marriage vow, was disillusioned and turned as violent an opponent as he had been a friend of the Spiritualistic movement. His attitude seems to have been supremely illogical for the ill-doings, granting that they exist, of any member of a philosophy cannot alter the facts upon which the Philosophy is founded. It would be as reasonable for an inquirer to discard Christianity in order to show disapproval of Judas. The fact remains, however, that Harris was seen no more on Spiritualistic platforms and that his voice was raised against all that he had supported. To anyone who is acquainted with the true tenets of this cult it must be obvious that he had never grasped their meaning and seemed to consider that an artificial hypnotism was essential to mediumship. His objections are mostly founded upon the supposition that one comes in contact with evil spirits. One may find plenty of evil spirits in the flesh, but one chooses one's company and one finds that it is not difficult to come into contact with the higher ones as well. This great fact Harris ignored and from that moment his life took a turn of its own, and he lost touch with any philosophy which is capable of clear expression, though this influenced strongly a small circle of followers.

He still ministered to a considerable church in New York, the congregation of which, including Horace Greely, must have been sorely exercised in endeavouring to keep pace with, or to understand the spiritual gyrations of their pastor. It was called the Independent Christian Church, and was still on universalist lines. He narrates that addresses which he delivered there came to him by what Spiritualists

now call automatic writing, and that the purpose and ultimate effect of them was the redemption of destitute children—an admission which one would have supposed must modify his condemnation of spirit intercourse. At this period he was one of those who founded a colony called the Mountain Cave Association, which was dissolved after a short and not too honourable existence. It was this first experiment in communal life which no doubt suggested the larger developments to come.

It was at this time, about 1850, that Harris received according to his own account, a direct revelation from a majestic angel-man who turned his thoughts into a special channel. This tale of the direct apparition occurs in Swedenborg's first vision, in Smith's revelation of Mormonism, and in Davis' account of his experience in the hills near Poughkeepsie. Considering the recent close association with the latter seer it is not entirely impossible that Harris' vision may have been subconsciously suggested by what he had heard of the apparition seen by Davis. The first fruits of the new departure were a long poem of 6,000 lines which was completed in the extraordinary time of twenty-seven working hours, scattered over fourteen days. It may be said once for all that Harris in this and many subsequent poems, which were so copious that it is doubtful if any writer has ever composed so much, showed himself to be a true poet of a high order. Laurence Oliphant put him at the very top, and without being able to go so far as that, I should say that he stood very high. There are times when in his strong simplicity of phrase he reminds one of Blake, and there are times when his high spirituality touches the edge of Shelley. As an example of the former I would take :—

“ Nine months I lay in a Lady's womb,
She folded me all in her laughing bloom,
She hallowed me while I filled and fed
From the nectar-wells of her mother-head.”

As to the latter almost any page from his longer poems would illustrate my meaning.

Lyrical speech seems to have been his natural expression, which accounts for a certain rhythm and majesty in his addresses. A lady who knew him at that period wrote of him :—

“ When in Utica he would come to my sitting-room of an evening and sitting down on a rather high chair—one which allowed him to swing his feet rhythmically, he would compose poetry by the mile—exquisite thoughts, exquisitely worded. My memories of those quiet hours are very beautiful. There was nothing impressive about his person then ; he was too thin, really lank, but his eyes were very full of thought and his voice had a rare charm. His poetic utterances were to me like views of sunset and sunrise which we enjoy internally but which we cannot remember.”

This last sentence seems to me to be very good criticism, well observed and clearly expressed. The reason seems to be that it is all too

transcendental and ethereal. When Tennyson discusses the deeper things of life there are constant touches which bring one back to human experience. Harris is off the ground all the time. There is no anchor by which one may attach him to the current life of man. Hence one reads, as the lady says, with admiration for the limpid verse and the lofty thought, and yet at the end there is little which has remained as part of one's own mental storehouse.

And now the time had come when Harris had to strike out a path of his own into the unknown, and a very vague and difficult path it is for anyone else to indicate—far less to follow. There is an objective side to it and there is a theoretical or dogmatic side. The objective side of this system lay in the assertion that by some system of breathing certain psychic results may be obtained, and the mind elucidated as to things divine. It is to be presupposed that such exercises of the diaphragm or solar plexus—for those are indicated as being physically involved—are concomitant with mental and spiritual efforts, otherwise the matter would be no more a sign of progress than results to be obtained by standing upon one's head. On the other hand one would suppose that if the mental and spiritual effort had been made the advance would be automatic and independent of physical exertions. However, the theory is as I have stated, and there are found other witnesses, such as Mr. Cuthbert, who assert that they have themselves gone through the early stages of illumination as produced in this fashion. There are said to be seven stages in this advance by breath, each of them to be obtained by long and apparently painful effort. No one save Harris himself had ever attained the seventh, though all his followers, including his successive wives, three in number, were on various rungs of the ladder. The fact that Harris himself was supposed to have passed through the whole seven degrees was the basis for claims which must startle if not convince the general public, since it was seriously stated that the Christ was the only person who had ever done so much. The process, however, seems to have escaped the notice of the apostles since it is mentioned in no gospel, and Paul who gave so full a list of the spiritual gifts has said nothing on the subject.

At the same time it is a considerable body of evidence that by a certain control of the breath some exalted mental condition can be obtained. In Swedenborg's case the more shallow his breathing the more spiritual his frame of mind. Cataleptics appear not to breathe at all, and are from time to time buried alive in consequence, but the condition seems to go with remarkable enfranchisement of the spirit. The Hindus have reduced it to a system and claim similar results. I can remember in Canterbury, New Zealand, meeting some people who practised it, and who assured me that it was not without danger, as the excursion of the soul leaves an empty house behind, which may attract a parasitic tenant. However, that may be, Harris's general claim meets with some support, though I know no proof that any high spirituality is necessarily associated with what would rather seem

to be a curious physiological experiment. This Breathing phenomenon is, so far as I know, the only objective part of Harris's philosophy. We come, therefore, to its dogmatic side, which consists in the assertion of the dual sex in everyone, including the Creator. Bi-une is the word which covers the philosophy. So far is it pushed that even a name is given to this second personality, so that the Lady Jessa is associated with the Lord Jesus, and Harris himself is closely intertwined with the Lady Lily, to the not unnatural confusion of his earthly wives. So high is the Lady Lily that the whole celestial region after death is named Lilistan ! This dual internal mating is supposed to do away with the coarser processes of nature and to free mankind from the lustful morass in which he is accused of wallowing, but as Harris had not only wives but also children, it would appear that the higher path was not all-sufficing.

In that most incomprehensible book " Sympneumata," which might well be translated into common English, there is a disquisition upon the bi-une gods of old, in which Isis and Osiris, Hathor and Ra, Bel and Bilit, with many others, are duly paired. Considering the practical results of these old systems one would think that their teachings are rather to be avoided than followed. What is to be gained, or how would human life be elevated by our following hermaphroditic divinities ? So far as the case is applicable to human beings it has, of course, that amount of obvious truth that a man does reproduce many of the qualities of his mother, and a girl may do the same by the father, and so each sex may manifest its presence in the composite result. There are also anatomical facts which correspond with the psychological unison. But when this is said one cannot see that much remains. The discussion of sex in connection with the Deity seems incongruous and repulsive, nor does Harris ever give any clear reason why such strange dogmas should be given to a world which is already sick of unproved assertions, and struggling hard to escape from wild faiths into a region of concrete proof. Had Harris ever really understood Spiritualism he would have realised that this concrete proof for which the whole intellect of the human race is yearning, may well be found in that direction.

There were some other peculiar beliefs in the Harris cosmogony. One was that the planets were inhabited by spirits, some superior and some inferior to those upon earth. There was a reaction between these beings and ourselves. Another was that fairies, or as he preferred to call them, fays, played a very important part in the development of man's spirit. That such creatures exist and that they play some lowly part in nature is held by many and is supported by evidence which will bear examination, but for the ambitious spiritual rôle here assigned to them there is no evidence at all, unless we extend the term " fay " to include those higher entities or angels who may reasonably be supposed to have some guiding influence in our lives.

Apart from obscure doctrines there was one side of the Harris system with which many of us would cordially agree. It was that we would do well to get back to the simple life. He founded successive

communities for this alleged purpose, and the system adopted was called "The Use." The first colony was assembled in a farm house at Wassiac in 1861. In 1863 it moved to America, where it centred round a mill and a bank. In the latter institution Mr. Harris, the president, is depicted as spending much of his time. "Here the people come on business together and others would sit down and smoke and talk over their affairs and general politics, while the President himself would be frequently occupying one of the chairs in the midst of them and entering into full sympathy with them in a perfectly natural, ordinary, neighbourly fashion." It is a pleasant picture which Mr. Cuthbert draws, but somehow one wishes it was not a bank.

Just about this time a most amazing thing happened. The prophet had gone with his wife to England for the purpose of securing the publication of some of his works. While there he gave some lectures or sermons at the Steinway Hall. His ornate and rather inflated style of eloquence, which, like his poetry, is limpid and vaguely beautiful, attracted audiences, among whom was Lady Oliphant, the mother of the famous writer and diplomatist, one of the most rising men in England. She brought her son to hear the further lectures, and the views of the prophet struck some sympathetic mystic chord in their own bosoms. The idea of the simple community life with its dreamy religious background appealed strongly to natures which were weary of the empty ways of fashion, and unsatisfied by the unreasonable dogmas of the churches. They liquidated their business affairs, left their homes and threw in their lot with the American community. This access of fresh strength and money enabled the Colonists to move to Brocton near Buffalo, where some large farms were taken and the whole project took on a more ambitious aspect.

Those who wish to see a critical and adverse view of the matter will find it in Mrs. Oliphant's life of her famous nephew. One can well understand that it was galling to the pride of a grand old Scottish family that their finest product should come under the complete sway of what seemed to them to be a very dubious American adventurer. How complete that sway was may be judged from the fact that the next ten or twelve years of Laurence Oliphant's life were spent in menial agricultural tasks, which included the selling of strawberries at the railway station to the passengers in the trains. There is, we must admit, something of beauty and of sanctity in this utilitarian age, that a man should humble himself for spiritual ends, and yet when one considers the exceptional gifts with which this particular man had been endowed, one doubts whether anything could excuse the diversion of his energies into a channel so useless to the world. Such was the complete subservience of the young Scot that he had with difficulty to get leave of absence from Brocton in order to act as war correspondent in the Franco-German war. Even more incredible he had to ask leave to marry, and after the marriage, was separated for a long time from his wife by orders of the autocratic prophet. It is amazing how any

man of spirit could submit to such a position, and no adequate explanation of it has ever been given. It would seem that Harris held a fairly substantial hostage for Oliphant's behaviour in the fact that a large part of the latter's fortune was locked up in the Brocton property, which, however, was not held in the name of Harris, but in that of the community at large. Oliphant was not the only person of distinction in the little company, for there were several Japanese who had come, presumably on his recommendation, as he had made many friends in that nation during his diplomatic visit to their country. One of these Japanese afterwards became Ambassador at London and a second Ambassador at Paris, so that either the personality or the teaching of Harris must have had some very real attraction for intelligent followers.

The prophet, in spite of his seven stages of breathing and the agonies of spirit or of body which those stages represented, seems to have had a very human side in his complex personality. He enjoyed the good things of life, including a cigar and a glass of wine, while the heartiness of his laughter was proverbial. He had an excellent head for commercial affairs and he built a second bank, a hotel, a general store, a railway restaurant, and many other amenities in connection with his colony. Finally, finding a larger and more profitable field available he started a considerable vineyard at Fountain Grove in the extreme south of California, which no doubt still produces the raisins by which so many private stills mitigate the austerities of prohibition. One would have a fuller sympathy with these activities if they were not mixed up with strange religious jargon, so that it was actually claimed that the wine from the vineyards contained within it "divine-natural vital substance."

In the midst of his worldly work Harris found time to write a great deal both of verse and of prose. Of the former I have already given my opinion. I cannot speak so favourably of the prose. Mr. Cuthbert in his "Life and World" devotes some seventy pages to quotations from what he calls "this great book," which was afterwards published as "The New Republic" and "God's Breath in Man." There may be an esoteric meaning to it all which gives it a special value to his followers, but on the face of it to an ordinary critic it would appear to be turgid stuff with no trace of greatness, and with a considerable tendency to both blasphemy and obscenity. I will confess that I am influenced in my judgment of Harris by this work, and that after reading it I cannot doubt that the man who wrote it had at that time an utterly unbalanced mind, and that as a guide he could only lead one to disaster. The man's life was many-sided however, and, as I have tried to show, there were other aspects of it and other literary productions which were less open to criticism.

The Laurence Oliphant episode came to an end after some twelve years of subjection. There is no record how the rift began, but both the writer and his mother had gradually become disillusioned. It can hardly be imagined that such writings as those alluded to above could

fail to repel educated and sensitive minds. They may have found the worldly and successful prophet a very difficult person to the spiritual enthusiast who had originally led them into the wilderness. The parting was by no means friendly. Oliphant took legal processes in order to recover some portion of his property, while Harris in return tried to put Oliphant into a lunatic asylum. Eventually some part of the money was recovered and Oliphant moved away on his curious orbit, winding up at El Harja in Syria, where he spent his latter years. The fact that he allowed his wife to publish "*Sympneumata*" and that the book is adorned by many scraps of verse which, though unacknowledged by the authoress, are clearly from the pen of Harris, show that in some respects his views about the prophet had not been changed.

There is little more to record of Harris, who dwelt for the most part on his Californian Estate, save that in his seventieth year he announced that he had passed his final stage of breathing and had thus reached what was claimed to be a unique position among mankind. He announced the event in the *Sonoma Democrat* and his statement is more definite than most of the cloud of words which obscure the subject. He wrote: "For the last two or three years I have been secluded most of the time in my mountain retreat working to the final solutions of the problems that opened in my discoveries of forty years ago. The final problem that faced me during these years was . . . how without passing through physical disease shall man practically embody and realise the resurrection . . . The alternative was success or dissolution. Success came as suddenly and pleasantly as when a deep-laden storm-tossed ship glides over the harbour-bar from the raging outside sea and swings at ease in a land-locked haven. I have passed through December. I am in May time . . . No more an old man of nine and seventy, but now renewed in more than the physical and mental powers of the early prime, my retirement is at an end . . . I leave the disposition of my honour to the slow but finally just unveilings of coming time. Each hour of my days must be devoted to labour of necessity and beneficence."

These brave words should have been the cry of the Centenarian. It was not destined to be. It was not, however, until he had reached the ripe but not extraordinary age of eighty-three that Thomas Lake Harris took leave of his Californian vineyard and journeyed on to Lillistan or whatever other sphere of the coming world he had earned by his strange mixed career. He has certainly left behind him one of the most curious personal and religious problems with which I am acquainted.

A. CONAN DOYLE.

Crowborough. August, 1927.

BARON VON SCHRENCK-NOTZING'S VIEWS ON THE ORIGIN OF THE PHENOMENA OF MATERIALISATION.

(1) This article is based on the *Phenomena of Materialisation* the English translation of the Baron's work in German, London, 1923. He dealt mainly with the phenomena produced under his supervision by the medium Eva C. His main object was to show whether they were genuinely supernormal or due to fraud. They consisted mainly of rudimentary materialisations, masses of ectoplasm, or as he calls it, teleplasm, shapes of portions of the human body, generally arms or hands, and flat portraits, apparently sketched on material like paper or a textile fabric. There were no solid materialisations of the full form. The objects were generally photographed prior to absorption. Some of the portraits were creased as if they had been folded, and this circumstance suggested fraudulent introduction. The Baron's position is that his precautions would have prevented fraud of this kind and that these creases are due to causes which he cannot explain. One may hazard the explanation that they are due to the suspicions of sitters which left their mark on the forms of the materialisations. For the purpose of this article it is assumed that the Baron is correct in regarding the phenomena as genuinely supernormal, a conclusion with which a majority of his readers will probably agree.

(2) He pronounced definitely in favour of the animistic theory of the origin of the phenomena rather than the spiritistic one. Thus on p. 30 he says: "With Flournoy and DeVesme the author believes that the spirit hypothesis not only fails to explain the slightest detail of these occurrences, but that it impedes and hinders in every way serious scientific investigation. For the anthropomorphic need and the metaphysical tendency, slumbering deep within the human soul, have historically always taken charge of those objects and natural phenomena, which mankind could not explain with the help of the learning of his time." On p. 34 he states that he adopts the same point of view as "nearly all the investigators who have lately studied the phenomena of physical mediumship," and with them he "inclines towards a rejection of the spiritistic theory in favour of the psychodynamical conception." On p. 155 he states that "our investigation was directed towards the impartial record of facts uninfluenced by any theory" and that "we succeeded in gradually liberating the materialisation sittings from the influence of the spiritistic tradition." The next paragraph on p. 155 seems rather obscure:—

"If the results of our objective researches, in spite of ourselves, may yet be explained better by a spiritistic theory than in any other way, we must put this down to our lack of influence upon the quality of the phenomena, not to any bias in the experimenters. Without wishing to prejudice this question the author is of the opinion that, even though most of the spiritistic phenomena should turn out to be

true, an animistic explanation is to be preferred, and that it does, on the whole, suffice."

The meaning of the first sentence seems to be that he found the medium steeped in spiritualism and gradually educated her above it (*see* p. 21), but that in spite of this education the phenomena still preserved a spiritistic aspect, a result which was contrary to his wishes and was due to the partial failure of his influence. He seems to have induced her to dispense with spiritualistic practices at séances, but not to have effected a change in her opinions.

In the second sentence "spiritistic phenomena" must mean not phenomena produced by spirit agency, but phenomena occurring at spiritualistic séances. He has said on p. 20 that "conscious and unconscious fraud play an enormous part" on such occasions, so he must mean that even if the phenomena are genuinely supernormal they have really nothing to do with spirits except in the imagination of the circle, but have an animistic origin, that is to say are produced by the subliminal organism of the medium. Whether this is a general statement or has a particular application to Eva C. does not affect the position.

An illustration of his views about the animistic processes is to be found on p. 32, where he mentions "thought photography" that is to say, "impressions on the photographic negative corresponding to the thought images of the medium" which "acquire a capability of externalisation and thus produce objective pictures." The name he gives to such a process is "material ideoplastics," he regards it as a transition towards materialisation.

(3) On p. 151 he dissents from Eva's view of the phenomena as being "brought about by intelligent powers independent of herself." "On the contrary," he says, "the observer even gets an impression that the medium produces the phenomena on her own initiative alone, especially when they consist in the production of simple aggregations and forms. This also is suggested by the frequent adaptation of the phenomena to the wishes of the sitters, as when they urgently suggest the occurrence of some definite phenomena (*e.g.*, a hand, a female or a male face)."

The remarks just quoted apply to a phase, numbered II, in which the medium's general condition is favourable but her will-power is too weak. In Phase III "the medium is under the influence of a sort of fit of compulsory organic necessity towards psycho-physical emanations." In Phase II he recognizes that an "intelligent personified factor, felt by her to be an independent entity, wishes to manifest itself." In Phase III (p. 152) "the medium is blindly subject to a stronger power, and does not seem to be able to resist it by her own will," and "the observer is forced to the assumption that, in the production of positive results, an intelligent factor, independent of the medium, comes into play, although it seems immaterial whether that factor is to be looked for in the medium's subliminal consciousness or not There is some justification for speaking of a duplex personality in the

case of Eva, although it may only be a case of freer development of her *psyche* in the trance condition."

(4) In a state of normal waking consciousness Eva C. took little interest in the results of the experiments and often "declared that the sittings were nothing to her," p. 150; her views on the cause of the phenomena are not quoted. In her somnambulistic condition she said: "It is not I who produce or create. It is an entity independent of me, which borrows material from me, and can go out beyond my body. That cannot take place in the light and in the daytime." p. 99. In this state she was conscious of the presence or absence of such an entity generally expressing it by the words "Je le (or les) sens" or "Je ne le (or les) sens pas." p. 151.

Eva C. had two noteworthy "Controls," Berthe, pp. 154, 155, 164, 165, a woman whose identity is unknown, and Alexandre Bisson who purported to be the recently deceased husband of Mme. Bisson.

(5) Mme. Bisson helped the Baron to train Eva C. to dispense with spiritualistic practices at séances, but from the remarks on pp. 145, 155, she seems to have accepted as her deceased husband the entity speaking through Eva C.'s mouth. On p. 155 the Baron says: "Mme. Bisson was convinced that she was in the presence of the psychic existence of her husband."

(6) Particular manifestations will now be discussed with reference to the light they throw on the agency producing the phenomena. The question is what determines the form taken by the ectoplasm, or teleplasm as the author names the substance exuding from the medium's body.

(7) The first class of phenomena consists of cases in which the shaping of the material may plausibly be attributed to the thought-power of the medium. Describing the séance of March 13th, 1911, the Baron says, on p. 89:—

"This day's experiments were remarkable for the sculptural character of the teleplastic projections. Some of the head and hand shapes resembled unfinished plastic works of marble, plaster, or clay, on a white background. Perhaps this extraordinary circumstance is explained by the fact that Eva inhabits a room connected with Mme. Bisson's studio. She is surrounded by sculptures of all sorts, and has . . . daily opportunities of observing the various phases of the development of such products. Memory images of this kind may have influenced her mediumistic productions."

Referring to the portrait which appeared to and was photographed by Mme. Bisson in his absence on February 14th, 1912, the Baron says, on p. 145, that it "was not apparently drawn from life, but reproduced from memory of a picture . . . It recalls the painting by Leonardo da Vinci of Monna Lisa, which had disappeared from the Louvre. It is quite possible that the numerous reproductions of this picture in the public press left a permanent impression on the memory of the medium, and that the portrait of the 14th February was the result."

On pp. 305, 306, the Baron discusses the resemblances between certain portraits photographed as materialisations and portraits published on the title pages of the journal *Le Miroir*. The letters M I R O I R were included in the photograph of November 27th, 1912 (see p. 294). On p. 305 he argues that the medium may have "received a strong optical impression of the title page, with the word *Miroir* at the head," and consequently reproduced the word with some details of the portrait from this visual memory. On p. 306 he calls this process "the cryptomnesic function of memory" and adds: "Reminiscences of former visual impressions and fragments of dream images coalesce unconsciously with the ideoplastic creations to form an unified presentation."

(8) The second class of phenomena consists of those which seem to owe their form to the minds of the sitters. On p. 22 the Baron says that "according to our observations" the general direction and subject matter of the thoughts of the sitters sometimes have an influence upon the character of the phenomena, and on p. 39 that Eva C. is very susceptible to hypnotisation as well as the faculty of realising suggestively the ideas and intentions of the sitters. On p. 282 he discusses Mme. Bisson's influence. He considers that she "must have exerted a profound influence on the medium by her authoritative suggestions" (she frequently hypnotised Eva C. See p. 154.)

"Without knowing it, Mme. Bisson must have played a very important part in the genesis of the psycho-physical images recorded. Mme. Bisson was often able to obtain materialisations of a special character by suggestion, and sometimes, at the end of a séance, when the medium was tired and wished to close the sitting, she secured the repetition of a phenomenon by energetic suggestions."

The following instances of the sitters' influence are quoted:—
p. 65. "It was repeatedly and very emphatically suggested to the medium by Mme. Bisson that she should form a hand . . . Mme. Bisson at my request particularised the suggestion in the sense that a hand should become visible in the medium's lap between her two hands."

The Baron then saw not two, but three, forearms in the medium's lap, "the third arm, of a pink colour, had developed from the medium's left elbow outwards, was smaller than a child's arm, vague and transparent, and somewhat resembled a child's hand. The suggestion that a hand should form between the medium's hands was repeated." Then a white patch was formed in her lap and developed into a form completely resembling a white transparent hand in which all finer details were lacking.

See also pp. 233, 238, 243.

On pp. 79, 80, the Baron describes how the request was made that a portion of the teleplastic substance should be placed in a little box, a hand with rudimentary fingers seized the box with one finger inside and one outside pressing it down forcibly enough to depress, against his will, his hand holding the box.

It may be conceded that in these instances of the two classes mentioned above the influence of the sitters' will or the medium's mind furnishes a sufficient explanation of the phenomena. Such a concession, however, need not be accompanied with a relinquishment of the spiritist hypothesis, for it would be a reasonable theory that an external entity guiding the manifestations might make use of the medium's mind and the sitters' influence, choosing the line of least resistance to facilitate the production of phenomena, or might be unable to prevent such agencies from disturbing the results. There is nothing inconsistent with spirit guidance, though that explanation may be regarded as an unscientific complication introducing an unnecessary factor.

(9) The third class of phenomena consists of those which have the appearance of being due to the action of a discarnate entity other than the normal personality of the medium, either a secondary personality of the medium or an independent spirit. Such cases are associated chiefly with Phase III, the subjective factors of Phases I and II being quite placed in the background pp. 151, 152. The "Control" Berthe was one of these entities, but she seems to have given no explanation of her nature or antecedents except by exhibiting her portrait in the form of a woman. pp. 164, 165.

"This entity was supposed to guide the pointer held in Eva's hand with lightning rapidity over the table of letters, while Eva, with closed eyes, and without any apparent participation, leant her head against Mme. Bisson's shoulder, and appeared quite unable to control the composition of letters by her right hand, or to read what she had automatically written . . . Berthe presents a self-contained psychological existence elaborated in detail. Whether she manifests through Eva psychically or physically, in both cases her action is relatively less trying for the medium than the manifestations of other personifications, especially male ones. She also expresses herself, though more rarely, directly through the mouth of the somnambulist, and addresses her as a third person, so that Eva repeats verbatim what Berthe communicates to her. Berthe is even dissatisfied with Eva's behaviour in a waking condition, criticises it intelligently, gives advice how to treat Eva, and how to cross her ideas and plans, and promises, on her own part, a psychic influence upon her." p. 154.

Some of Berthe's remarks concerned occurrences beyond the range of the medium's knowledge and even referred to future events. Spontaneous messages were almost always correct, answers to questions were usually incorrect and unreliable. p. 155. The description of Berthe reminds one of Mrs. Piper's "Controls," though perhaps she did not profess the same ignorance of the medium's physical and mental condition as they did. On 29th April, 1912, Eva in a somnambulist state just before the close of the séance stated that Berthe had gone away and would not return. p. 148. Berthe, however, did control Eva at some subsequent sittings. On 1st June, 1912, she announced through Eva's voice that she would try to show the head of "a person closely related to us," and to appear herself simultaneously. Two

heads were then shown and photographed, M. Bisson's head above a woman's head taken to be that of Berthe. pp. 164, 165. The information about Berthe in the book is not sufficient to enable a reader to form an opinion about the nature of the entity. There is certainly the appearance of an independent spirit, and this she probably claimed to be, though nothing appears to have been said by her about any previous life on earth. On the other hand there is in her behaviour nothing which must be regarded as beyond the power of a secondary personality.

(10) The Bisson "Control" was of a more definite type. The first manifestation occurred early in February, 1912, shortly after M. Bisson's death to Madame alone in the Baron's absence. Her letter to the Baron is quoted on p. 145 :—

"M. Bisson appeared, represented by Eva, and spoke to me with his own voice and his own gestures. He repeated the last words addressed to me before his death, with his own intonation and characteristics . . . I must confess that the impression made upon me was a very deep one."

On a similar occasion on February 15th, 1912, Madame put a question to Eva's control, which M. Bisson alone was able to answer, and received an appropriate reply, p. 145. Referring to these occurrences the Baron on p. 155 amplifies the details on information derived from Madame :—

"It came into play in a very sudden manner, and in apparent conflict with the medium, with violent defensive motions and convulsive muscular contractions. This personification called itself 'Alexandre Bisson.' It spoke through the mouth of the medium with a deep voice. It only remained for a short time, and caused profound bodily exhaustion to the medium . . . Mme. Bisson was convinced that she was in the presence of the psychic existence of her husband . . . M. Bisson, when alive, stammered, especially when in a state of excitement, and this stammering occurred in the conversation. The communications of the type 'Bisson' referred to his family life, to the completion of a drama left unfinished, and to our sittings. 'Bisson' said we were on the right way, and should not allow ourselves to be discouraged by anything from continuing with the investigations. It also appears remarkable that the personification 'Bisson' usually occurs at 'critical' moments. Occasionally there were moments when Mme. Bisson had lost courage, in consequence of the difficulties caused by Eva's character, and the opposition offered to her suggestions. When inclined to discontinue these investigations, or depressed by family troubles, the type 'Bisson' regularly appeared, in order to console his wife with words known to her in his life." pp. 155, 156.

The Baron then makes this comment, p. 156 :—

"We must ask ourselves : 'Is it possible for a girl, with Eva's lack of education and gifts, to create a true psychic copy of the personality of the deceased, and even subconsciously to make his mentality and knowledge her own?' Even assuming an unusually highly-developed somnambulist detective sense, such a psychological reconstruction would remain a remarkable and puzzling performance."

It seems a more credible explanation of this entity to regard it as the surviving and returning personality of M. Bisson than as a complex of a secondary personality of Eva C. with the memories of Mme. Bisson. As has been already stated portraits of M. Bisson and Berthe were shown together on 1st June, 1912. (*see* p. 164.) The Baron says that he "seemed to recognize" the features of M. Bisson "sketched with black chalk on a flat surface." The portraits were photographed before they disappeared, and the photographs suggest face-masks without any signs of real life; no plastic development of the features was evident, though the transition towards the pictorial representation of the face proceeded in stages. These phenomena appeared to be under the control of an unseen power, p. 165. The photograph of M. Bisson's portrait was recognized by his relatives and friends as a good likeness of him at the age of about 38, *see* p. 166. The Baron sums up the case as follows on p. 167:—

"We are face to face with the fact that the features of a deceased person are reconstructed in a portrait by mediumistic power. The injurious effect which a fact of this kind, with its apparent fulfilment of the far-reaching hopes of spiritualism may exercise on superstitious minds, must not be under-estimated. For this and other reasons we refrain from any theoretical interpretation of the fact, and confine ourselves to a simple record of the observations."

To the writer of this article the phenomenon of the production of this portrait does not seem to strengthen the case for the spiritistic nature of the Bisson "control"; that case is a strong one, but depends on the mental reproduction of the deceased as set forth above with quotations from pp. 155, 156. The appearance of a portrait does not suggest identity in the same way as does a materialised form which may be considered to embody the spirit of the deceased; a portrait may be, and possibly is, the work of an artist, and the introductory remarks on p. 164 seem to attribute the phenomenon to Berthe rather than Bisson. Indeed, the Baron appears to have reconsidered the remark on p. 167 for on p. 282 he says:—

"Eva knew M. Bisson when he was about 60. The portrait shown on the 1st June, 1912, corresponds to his appearance at 38. This suggests the materialisation of a memory image of Mme. Bisson . . . It would be quite out of place to conclude, from the materialisation of the features that the spiritistic view should be adopted."

(11) Several portraits were shown in 1913 which were not likenesses of M. Bisson but resembled his portrait in the treatment of the eyebrows and eyeglasses. This series of pictures seemed to the Baron to be the work of the same artist or, to use his own term, "author," pp. 228, 231. He does not explain how he reconciles this view with his rejection of the spiritistic hypothesis, but presumably he would attribute the authorship to a secondary personality or complex of some kind.

(12) One other phenomenon may be mentioned as throwing some light on the genesis of the manifestations, p. 80:—

" Suddenly a strong, fully-developed, male forearm with hand became visible, seized the girl brutally against the breast and flung her violently back into the chair. The medium gave a cry of terror, and was so excited that the sitting had to be abandoned. It was several weeks before she recovered from the nervous shock . . . The author considered it his duty, for the sake of an objective record, to mention this event, though it contradicts the experiences hitherto recorded ; but he refrains from drawing any conclusions."

A spiritualist would explain this incident as due to the intrusion of an undeveloped spirit possessing the medium, which seems a more plausible theory than to attribute the violence to the subconscious action of the medium or a secondary personality.

(13) To attempt to weigh the respective merits of the spiritistic and animistic hypotheses with regard to the third class of phenomena (pars. 9-12) is rather futile in the present state of knowledge—or ignorance—in the field of psychical research. Our reasoning must be *a priori* and speculative. We have no experience to serve as a crucial test, for there is no similar case on which we can rely as a clear instance of one or the other cause and with which, therefore, we can compare our phenomena to determine their source. There are no doubt both spiritualists and sceptics who will contest this statement, quoting instances of spirit agency or animistic powers which satisfy them, but neither side will accept the authorities of the other. We can only weigh probabilities as calculated by the light of our knowledge on this material plane. Subject to this consideration there is good reason for considering the spiritistic theory to be the more credible explanation of the mental phenomena associated with the Alexandre Bisson "Control." This decision leads to the extension of the same explanation to some other cases which have the appearance of spirit agency namely the portraits which appear to be the work of one artist and the brutal violence of the materialised arm. The former may be the work of some deceased artist who was attracted to the medium and the latter may have been a freak of an undeveloped spirit which managed to get temporary possession. Berthe too, may have been an independent spirit, who took charge of the medium, and not a secondary personality ; but if she was the latter and if some other phenomena were due to the minds of the medium and the sitters, the spirit hypothesis is not weakened in its application to the Bisson "Control" and the other phenomena specially mentioned in this paragraph. There is no reason why all these agencies, with others too, perhaps, should not be found operating on the same medium. It is unnecessary and unwise to strain theories to make them cover a wide field of phenomena.

(14) If spirits were really with Eva C. they did not receive fair treatment, for the Baron did his best to educate her out of spiritualistic ideas. His attitude may have rendered it difficult for them to show their presence and have given the phenomena an animistic colour. It is possible indeed, that they fell in with his wishes, helping to produce

the phenomena, but kept in the background because they felt that they would not receive a welcome. They must have been handicapped in resisting the influence of the minds of the medium and sitters and on occasions they may even have *got a bit of their own back* by Puck-like practices suggesting fraud, giving play to disturbing influences for the purpose, *e.g.*, causing the suspicions of a sitter to materialize in the form of creases in a portrait or the rustling sound of paper. It would be interesting to have the records of a spiritualistic circle working with the same medium for comparison with the Baron's results, to see which attitude was the more favourable to the production of phenomena.

(15) In conclusion, a few words may be said to express an appreciation of the Baron's scrupulous fairness in stating the facts and discussing the genesis of the phenomena. His main purpose was to ascertain whether they were supernormal and not due to fraud; to decide between the animistic and spiritistic hypothesis was a side issue, and perhaps hardly an issue at all. In both controversies he seems to be perfectly frank in his statements and reasonable in his argument.

FLORIZEL VON REUTER.

EXPERIMENTS IN THE LABORATORY OF BARON DR. VON SCHRENCK-NOTZING.

By FLORIZEL VON REUTER.

In the history of German psychic, or 'para-psychological' research (to use the German term), Dr. Baron von Schrenck-Notzing has long occupied a prominent place.

His experiments in the field of physical phenomena (telekinesis and materialisation), in which he specializes, extend over a period of thirty years—he is now a man of sixty-five years. His literary records of his numerous experiments form a valuable addition to psychic literature and, as these are being translated into all languages, they are available wherever occultism has found a footing.

His experiments are conducted under conditions which render it impossible for any fair-minded intelligent person who has been present at sittings in his laboratory to have the slightest doubt concerning the genuineness of the phenomena witnessed there.

My mother and I were recently accorded the privilege of forming part of an investigation committee at an extended series of experimental sittings in his laboratory, and I have been authorised to record my impressions of the methods employed and the results attained.

Other members of the Committee were the following well-known scientific men of Munich Medical and University circles. Besides the leader of the experiments, Baron Dr. von Schrenck-Notzing (who, in addition to being a celebrated occultist, is a well-known nerve-specialist), Dr. Ferdinand Probst (nerve-specialist and alienist), Dr. Wittenberg (psychoanalyst), Dr. Weltz (Röntgenologist), Professor Dr. Freytag (son of the famous author and himself eye specialist), Professor Dr. Bühlmann (University of Munich and archæologist), Professor Fayence (famous chemical authority, Munich University), Professor Renner (of Landshut), Dr. Schmitt-Müller (Landshut), Dr. Schott, Dr. Hildebrandt, Dr. Kollman (all three of Munich), General Peters (prominent Munich spiritualist), Karl Krall (specialist in telepathical experiments with animals), Dr. Leonhard (of Berlin), Dr. Adelt (writer, Landshut), etc., etc.

The experiments were conducted with four mediums. Besides the well-known Schneider Brothers, Willi and Rudi, two new mediums appeared upon the scene, a young woman from Regensburg, Blandina T., and a young man of 21 from Landshut, by name, Oscar S.

The results of the experiments revealed that Rudi Schneider easily leads the list with a series of amazing telekinetic and materialisation feats. Oscar S. comes a close second, however, with excellent physical phenomena of very varied character.

The phenomena of Willi Schneider, who was famous a few years ago, are, at present, very weak, but exceedingly exact and fine, and absolutely genuine when obtained.

As the Schrenck-Notzing experiments at present deal exclusively with the problem of proving *scientifically* the *existence* of physical phenomena, the sittings in his laboratory are conducted from the animistic standpoint. That is to say, the examination of spiritualistic phenomena plays no part in the investigations. The mental side of psychic matters is limited to the brief and unavoidable conversations with the controlling intelligences (or trance-personalities, manifesting through the mouth of the mediums; the theory being that mind-phenomena tend to weaken or abolish physical power and are consequently not to be encouraged in purely scientific psychic research of physical phenomena. But, I noticed that nearly all the participants were strongly inclined towards spiritualism. It may be remarked here that, in the case of the Schneider Brothers, it is comparatively easy to keep the mental phenomena in check, the entities manifesting through them ("Otto" for Willi, "Olga" for Rudi) being comparatively docile personalities, anxious to provoke no controversy and to give satisfaction on all sides. With Oscar S., the problem is more complicated. This young man has two controls who manifest during the trance condition, the one being that of an intellectual individual, a catholic priest called "Father Saatberger," with a distaste for physical phenomena, whereas the second, "Cyprian," purports to have been a common tradesman. It is the second who is responsible for the telekinetic feats.

Consequently, considerable diplomacy is required occasionally in order to preserve harmony and good feeling. "Father Saatberger" desires to give long discourses, and is often piqued when routed by "Cyprian."

Presumably, Baron Schrenck in the course of time will publish the records of his experiments with this new medium, for whose scientific examination he is responsible, so I must refrain from forestalling him. A few words of explanation concerning the experimental conditions must now be given.

The sittings take place in a specially equipped room fitted up with all manner of appliances for gradual diminuation or increase of the light.

As many as half a dozen cameras are placed at different angles of the room to be made use of if required.

Paraffin preparations for the purpose of taking hand imprints or moulds are also at hand.

After the beginning of the sitting, the light is gradually changed from white to dim red, the red light being afterwards increased according to the grade of power attained by the phenomena.

The corner of the room behind the medium's chair is arranged as a materialising cabinet, two curtains screening it. These curtains are fully eight feet high, and are outlined with luminous strips of cloth and hung over with tiny luminous bells (like sleigh-bells). In front of the opening of these curtains stands a small table, upon which, in the course of the sitting, various objects are placed for purposes of

telekinesis, all the objects being smeared over with a radio active preparation that causes them to radiate in the darkened room. Above the table hangs a red light, which light can be strengthened or diminished as desired.

Around this table is built a wooden fence (or screen) about $\frac{3}{4}$ of a yard high, the top edge of which is illuminated, a fence which effectively screens the feet of all present—naturally also the medium—from the space within the circle where curtains and table are located.

To the left of the table, outside the encircling fence, sits the medium facing the sitters about 40 inches distant from the table edge.

Around the screen a circle of those present is formed; when more than six are present, a double circle. I have never known more than ten to be in attendance, generally not more than six or eight persons.

At the extreme left end of the circle facing the fence sits Baron Schrenck-Notzing, luminous bands on his arms, his hands controlled by his right-hand neighbour.

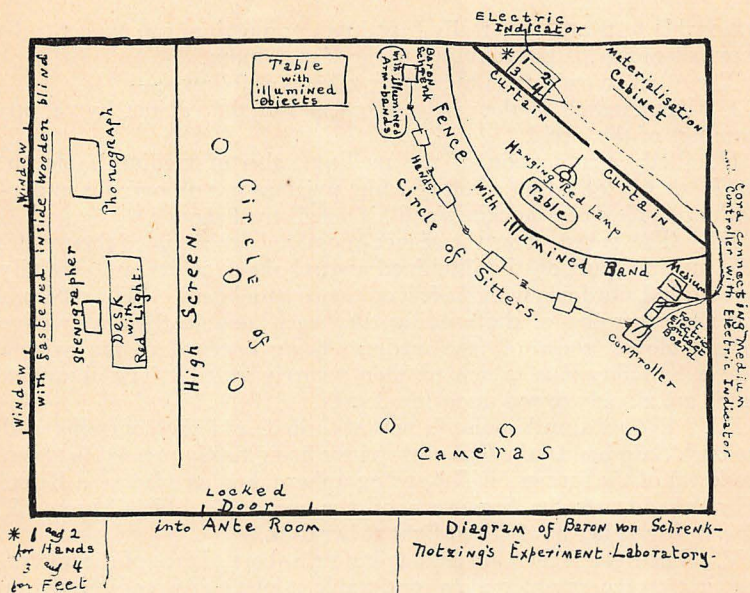
Behind him is a table, upon which are laid the various objects which are used later, objects, such as a long-handled bell, a tambourine, a music box, a 20lb. weight, a long-handled fan, a stick, like a conductor's baton, a zither, a paper-basket of open wickerwork, a tablet about fourteen inches square, a handkerchief, etc., all of them luminous and clearly visible in the dark. On the curtain furthest away from the medium is pinned a luminous rubber-dog, named "Wastel," which sometimes performs astonishing tricks.

The person at the right end of the circle has the task of controlling the medium's hands and feet. The medium sits facing the circle, about $\frac{3}{4}$ of a yard in front of the right side of the curtain. His right shoulder is a full yard distant from the edge of the table inside the screen.

He puts on illuminated gloves and shoes, which are connected by a conducting cord to an electric indicator of numbers above the curtains and clearly visible to all except the medium. He places his feet upon a contact board. The electric indicator shows in red light the numbers 1—2 (right hand, left hand) and 3—4 (right foot, left foot). Were the medium to attempt to free either hand or foot, a number would disappear, the number corresponding to the hand or foot moved.

This control-apparatus is an invention of that well-known student of psychical research, and experimentalist in telepathy with thinking animals, Karl Krall, of Munich, also the possessor of a splendidly equipped laboratory. In order to make the control more vigorous, the gloves are attached to the sleeves of the medium's pyjama jacket with safety pins which are then sealed, while luminous bands are sewn on to the sleeves above the wrists.

The controller also wears electrically controlled gloves. He holds the medium's hands continually, and presses the medium's legs between his knees. If he, the controlling person, lets go of the hands an instant, the corresponding number goes out.



It is difficult to see how, under such conditions, it would be possible for the medium to resort to trickery. In case the electric control should fail, there remains always the equally effective hand control and the illuminated armbands—or *vice versa*. To some it may seem a great marvel that phenomena ever take place under such circumstances. This is, in reality, a most effective proof that the regrettable objection to strict control displayed by the majority of mediums is the result of their own mental state, a sort of auto-suggestion they build up, which does indeed hinder the phenomena. That it is, in such cases, *not* the strict control, but the mentality of the medium which is responsible has been clearly proved by the Schrenck-Notzing control method with the Schneider Brothers and others. Several hundred sittings with them have been held in the Munich laboratory under the conditions just described, without the slightest suspicion of the genuineness of their mediumship having been evoked in the minds of scientific expert investigators. There have been comparatively few negative sittings, and certainly these few were *not* caused by the control-conditions.

Were all genuine English and American physical mediums (including those for direct voice) to accustom themselves to the idea of, permitting at least illuminated bands to be sewn upon their sleeves and ankles, they would soon see that such comparatively simple precautions would in no way hinder the development of *genuine* phenomena. By so doing, much distrust and suspicion would be averted, and a valuable weapon against charlatans would thus be forthcoming. Until such simple and

reasonable tests are universally permitted, no medium can expect to be above suspicion. But to return to the séance-room.

The usual course which the sitting takes is as follows :—

I. Examination of the séance-room and of the cabinet by various members of the circle.

II. Body examination of the medium, also of medium's mouth. He is then clothed in a suit of white pyjamas put on over his under-clothing. He wears stockings and his usual street shoes.

III. The guests enter the séance-room and are assigned their seats. The medium puts on the illumined control shoes, which are carefully tied on, and sits down with his feet on the control board. The medium and the controller of the evening then each assume their respective control gloves, those of the medium being fastened to his pyjama sleeves by safety pins, which are then securely sealed. The illumined bands are already sewed upon his sleeves.

IV. The medium's pulse is now recorded, and the controller and medium clasp hands, the legs of the latter being firmly pressed between the knees of the former. The stenographer takes her place and Baron Schrenck dictates the beginning of the evening's official protocol. The stenographer has full red light at her desk.

V. The light is then lowered and after a short silence of the sitters, the first trance symptoms are noticeable, violent spasmodic jerks of the body and accelerated respiration.

VI. The medium's "control" or "trance-personality" announces its presence. The animists maintain that the control entity is merely a divided personality of the medium. However, this is only a theory and has yet to be proved, and, in the meanwhile, the sitters are all compelled to accept the spiritualist theory if any results are to be expected. There are always plenty of signs which indicate the presence of an independent intelligence. Any open doubt in the presence of the medium as to the authenticity of the controlling personality would have a catastrophic effect upon the phenomena.

VII. Baron Schrenck greets the controlling intelligence and requests it to express any wishes it may have. Sometimes a change in the order of the circle is demanded, so that the most mediumistic persons may be near the medium. Occasionally a change in the controlling person is requested, while upon rare occasions the removal from the room of some unsympathetic person is insisted upon. All requests are scrupulously acceded to, in order to avoid any disturbing influence upon the vibrations.

VIII. Conversation amongst the sitters is now requested, as silence or too constrained expectation are well-known to be disadvantageous for the development of psychic-phenomena, so a brisk conversation is always desirable, conversation which is supported usually by phonograph music.

I would here venture to differ with M. Sudre in his opinion that scientific observation is rendered more difficult by the noise in the room. It surely does not require great effort on the part of the sitters

to keep their eyes open, even if they are asked simultaneously to converse. Of course, a constant babel of voices and phonograph music does not produce an æsthetic impression, but then physical phenomena in themselves are not æsthetic and the investigator in search of æsthetic phenomena might as well refrain from indulging in this branch of experiment. Anything vulgar or common in the proceedings at the Schneider séances I certainly never witnessed. On the contrary, their controlling entities, "Otto" and "Olga" are very well-bred, quiet, refined-speaking "Spirits."

It is customary to make a pause of ten minutes during the sitting, the time and length of pause being stipulated by the medium's control. The commencement of phenomena is usually heralded by movements of the cabinet curtains, which are hung with luminous strips and small sleigh-bells. Sometimes these movements attain such violence that the curtains are blown forward as far as the wooden fence, occasionally even flying over the heads of the sitters. I shall now give a classified list of the phenomena I witnessed during the series of sittings I attended this autumn (1927), always appending the name of the medium responsible for them.

CURTAIN PHENOMENA.

- I. Swelling up of the curtains as if a figure were built up behind them.
- II. Tempestuous blowing of the curtains. (Rudi S. and Oscar S.)
- III. Systematical rhythmical ringing of the little bells in time with the phonograph music. (Rudi S.)
- IV. The rubber dog hung upon the curtain farthest away from the medium is made to squeak by squeezing it. (Rudi S.)

TABLE AND TELEKINESIS PHENOMENA.

- I. The table is repeatedly lifted and knocked over, sometimes even drawn into the cabinet. (Blandine T., Rudi S., Oscar S.)
- II. A luminous paper-basket placed upside down on the table is raised high into the air, shaken, then replaced or thrown on to the floor. Sometimes on to the lap of a sitter. (Rudi S. and Oscar S.)
- III. A luminous baton on the table is pushed to and fro, repeatedly lifted, then thrown down. (Willi S., Blandine T.)
- IV. A handkerchief lying on the table is removed, then later returned to the table. (Willi S.)
- V. A bell is lifted three feet or more above the table, and violently rung, then thrown across the room. (Rudi S., Oscar S.). Smith Rudi, the levitation and ringing of the bell lasted upon one occasion, one-and-a-half minutes (slow count up to 90 by Baron Schrenk) thus affording ample time for controller to verify perfect control and for all present to observe the electric indicator as well as the illuminated arm-bands of the medium.

VI. A tambourine is removed from the table, shaken rhythmically, then carried through the air and deposited upon the head of one of the sitters, after having touched three of the others. The same phenomenon is carried out with the paper basket. (Rudi.)

VII. The tambourine beats on the table in time with the music, sometimes in complicated syncopated rhythm, once when under the paper basket, the basket remaining still. (Rudi.)

VIII. A luminous fan is lifted and waved violently to and fro, then sent flying thro' the air. (Rudi and Oscar.)

IX. The illuminated rubber-dog is removed from the curtain by request of the controlling intelligence and is held by one of the sitters over the table. The dog is snatched from the sitter's hand, carried through the air, *squeaking* as he went; another sitter's hand is touched with it, then it is placed upon the lap of still another sitter, where it remained about ten seconds, then suddenly sailed through the air at lightning speed, falling on the floor on the far side of the circle. (Rudi.)

X. A music-box on the table is set in motion and then stopped, this feat being carried out repeatedly at command of Baron Schrenk. (Oscar.)

XI. A zither placed upon the table is repeatedly struck. Upon one occasion, Baron Schrenk touches the zither, a moment later the strings are struck by an invisible hand. Baron touches it again, whereupon "Olga" remarks: "I can do it better," and immediately proceeds to thrum upon it a number of times in perfect rhythm with the music. (Rudi.)

XII. A twenty pound weight with an illuminated handle at the top is placed, by request of "Olga," upon the table. Shortly afterwards the weight is lifted, held an instant in the air, then placed upon the floor. Being illuminated, its course is easy to follow. A little later, it is lifted from the floor and placed again upon the table. (Rudi.)

TOUCHING PHENOMENA.

I. Various sitters report touches upon different parts of body and limbs, sometimes by request.

II. The writer of these lines is asked to stand before the opening in the curtains. A moment later, he is seized and pushed so violently that he almost loses his balance.

III. The writer feels through the curtain a handlike formation to the left over six feet distant from the medium.

(These phenomena occurred with Oscar.)

MATERIALISATION PHENOMENA.

I. A well-formed hand shows itself repeatedly upon a luminous plate on the table. The hand has long pointed fingers. The fingers of medium are short and flat on the ends. (Oscar.) A child's hand was also several times observed.

II. The hand touches, by request, various sitters when they place their hands on the illumined plate. The hand is sometimes moist, even sticky; at other times dry and warm. (Oscar.) These hands on the plate were seen also several times with Rudi.

III. The curtain is slowly pushed forward. When it has almost reached the table, in *full view*, in *good red* light, the curtain is parted, and in the slit appears a small delicately shaped white female hand with long slim fingers. The hand seizes the luminous baton from the table, raps smartly with it on the table edge, then proceeds to wave and flourish it in the air, a yard higher than the table, as if *time* were being beaten to the music of the phonograph. (Rudi.)

This splendid phenomenon of the hand issuing slowly from the cabinet is especially interesting, as it would seem to indicate an independent materialisation behind the curtain instead of the theoretical psychic rod or pseudopod (the hypothesis favoured by scientists who are not fully convinced of survival) protruding from the medium's body.

To be sure, in both cases the medium must supply the ectoplasm, but the materialisation process would seem to be independent. I, as well as other sitters, received the distinct impression of a separate intelligence behind the curtain, as we could occasionally see the arm and shoulder line of the phantom as the curtain was slowly pushed forward. At the last sitting, we experienced, with Rudi some excellent touching as well as materialisation phenomena. It took place a few days before Christmas (1927), and at the prior sitting, "Olga" had requested the Baron to place a number of Christmas presents upon the table, it being her intention to present each sitter with a token.

This request was conscientiously fulfilled, a basket containing eight or nine illumined packages being placed upon the table towards the end of the sitting, "Olga" performing her self-imposed task with conspicuous success.

Each sitter in the front row was asked to extend his hand, whereupon one of the little illumined packages was placed in the palm sometimes by a visible, other times by an invisible hand which could be distinctly felt. As Dr. Probst, who was controlling Rudi, had no hand free, the curtain was pushed forward sideways until within a few inches of him, a hand then came out and stuffed the parcel in his vest-pocket. As the hand could not reach the second row of sitters (two gentlemen), their parcels were thrown, one being also thrown to the stenographer, who sat in the rear of the room.

As I had not felt the hand, I asked "Olga" to touch me. I was then asked to stand up and stretch out one hand, whereupon my hand was grasped by a thumb and index finger, which came out through the slit in the curtain. "Olga's" Christmas address, accompanied by rhythmical shaking of the little bells, was also interesting, as it was long enough to give controller and sitters ample opportunity for investigation. During the curtain phenomena, the controllers (often the person sitting next to the chief controller is asked also to control),

nearly always report the *head* of the medium as lying passive *on the knees* of the controller.

In summing up the results of these scientific sittings, one cannot but admit that the control conditions were so exact as to make it impossible to doubt the genuineness of the phenomena.

The medium constantly under double control (mechanical and human).

He was a full metre (three inches over a yard) removed from the scene of action, and many of the phenomena took place at an even greater distance.

The arm length of the medium in no case exceeded two-thirds of a yard, both Rudi and Oscar being small in body. As it is manifestly impossible to consider seriously the suspicion of an accomplice in a circle of doctors and scientists or expert investigators, (even if the hand-control had not always been conscientiously preserved) who make it their business to be constantly on the *qui vive*, the opponents of psychic science will be reduced to one theory to explain away the phenomena, namely: That of self-hypnosis, according to which all those present would have been the victims of hallucination, and consequently none of the phenomena took place except in the fantasy of the sitters. This is not the place to discuss this long-exploded hypothesis, which shows insufficient knowledge of the laws and principles of hypnotism. I will merely give several examples of the absurdity of such a conjecture.

Without commenting nearer on the fact that "Olga" presented each one of us with a very actual conclusion against the premise of self-hypnosis, I will mention several further proofs of actuality.

Example I. One of the committee had fastened a thermometer on to one of the table-legs for the purpose of testing the temperature during the sitting. Upon that evening, the table movements were so violent, it being several times levitated and thrown over, that the thermometer at the end of the séance was discovered in a totally smashed condition.

Example II. My mother was struck in the eye so forcibly by a bell, which after having been violently rung, went hurtling through the air, that she bore a clearly discernable bruised spot for several days after the incident. At another sitting, Dr. Probst was struck in the cheek with such force by a flying object, the skin thereby being abraded to such an extent, that he was obliged to wear a plaster for some days.

Example III. Upon one occasion, at a sitting with Oscar S., the controlling Intelligence requested one of the gentlemen to place his watch upon the table. This was done, and a moment later the faintly discernible silhouette of the watch disappeared. It had been drawn into the cabinet. About two minutes later, it was returned and a request for white-light given. The subsequent examination revealed that a word had been engraved on the back of the watch the word being the name of the so-called "Spirit-control."

Example IV. The writer upon one occasion was requested to hold his handkerchief before the slit in the curtains, this was done, when immediately the handkerchief was taken away, and after a moment returned in a very torn condition with a hard knot tied in one end.

These examples are death-blows to the theory of hallucination. Hallucinations cannot be engraved upon material objects, neither can they smash objects, tie knots or leave bruises and abrasions upon human flesh.

Undoubtedly the experimental conditions of the Schrenck-Notzing investigation system may be termed the most practical and thorough which have ever been employed to investigate physical psychic phenomena. They are hard to surpass and leave no loophole of doubt for any fair-minded sceptic or investigator.

Had Mr. Warren J. Vinton, whose article against the Schneider Brothers appeared in the April, 1927, number of "Psyche," experienced these mediums under such conditions as I relate, he would have been obliged either to form different conclusions or to have denied the evidence of his own senses, nor would he have been constrained to resort to a series of guesses as to the source of the phenomena or to evolve conjectures as to how the phenomena he witnessed could have been performed by trickery.

To be sure, phenomena which takes place in the home of the medium, with several members of the family in the room, are from a purely scientific standpoint, always questionable. On the other hand, if the Schneider Brothers *can* produce genuine phenomena under strict conditions as have been described here, there seems no logical reason why they should resort to trickery in their own home circle. Not having been present at the sittings in Braunau, I am not qualified to express an opinion upon the conditions upon those occasions. I would, however, hazard the opinion that Mr. Vinton is equally unequipped to deliver a definite judgment against the Schneider mediumship until he has experienced the phenomena under fraud-proof laboratory conditions.

It is these conditions which have convinced over a hundred German scientific researchers of the impossibility of fraud at the Schneider sittings in the Schrenck-Notzing Laboratory, which sittings have reached the respectable total of over two hundred, extending over a period of nine years. Mr. Vinton's personal impressions in ten sittings will consequently do little in expert circles to discredit the Schneider mediumships, whereas he has unfortunately exposed himself and the lady whom in Braunau he introduced as his wife to a commentary in the recently published brochure, "Vinton's alleged

Exposure of the Braunau Mediums," by Baron Dr. Schrenck-Notzing, a commentary which is probably one of the most scathing replies to a purely hypothetical exposure which has ever appeared in print.

The veteran Munich investigator, in his detailed reply to Mr. Vinton's accusations, refutes point by point the logic of these observations. Baron Schrenck states that the topography of the room in Braunau, the placement of the furniture, and the arrangement of the circle effectually preclude the smuggling into the cabinet of an accomplice. He quite rightly protests against the implication that the scientific experiments of over a hundred experts should be set at naught by the observations of a novice in psychic research.

Finally, he indulges in severe criticism concerning Mr. Vinton's peculiar tactics in introducing Miss Helen Augur, his travelling companion, as his wife, and permitting her signature as Mrs. Warren J. Vinton to be put upon all the Protocols of the sittings, thereby rendering himself, as well as her, liable to the penalty of imprisonment according to German law. Such tactics, in Baron Schrenck's opinion, are not consistent with the rôle of a serious psychic researcher anxious to detect fraud in other persons.

No one who has read Mr. Vinton's account of his impressions should fail to peruse Baron Schrenck's reply. There can be no doubt as to which of the two is more competent to deliver a scientific opinion upon the Schneider Mediumships.

I, myself, am under a debt of deep obligation to Baron Schrenck for the splendid opportunities afforded me to experience the Schneider Brothers under absolutely fraudproof conditions, and since these sittings I unhesitatingly join the ranks of the host of believers in the genuineness of their phenomena, and am ready to stake my reputation as an investigator of psychic phenomena upon this conviction.

THE RELIGION OF THE SPIRIT.

BY STANLEY DE BRATH, M.Inst.C.E.

THE PRACTICAL PROBLEM.

"The least justifiable attitude is that which holds that there are certain departments of truth in the universe which it is not lawful to investigate."—Sir Oliver Lodge.

If we look round on the world with the desire to see clearly the real condition of things, we shall, I think, recognise that the British Empire is the widest civilising influence known to mankind.

Despite our strikes and the virus of Communism, despite the conflicts of religious parties, and the thoughtless luxury of our "new rich" and the heavy taxation which the war has left behind, its strength lies in the fact that in it, more than in any other country in Europe, men mind their own business, are less mis-led by political theories, and do their daily work truthfully, honestly, and with Good Will.

Our danger is that, immersed in our sport, holiday-making, and private concerns, we are unaware of the machinations of others until some terrible danger arouses the grit of the nation. In 1913, I had a garden-party at East Grinstead, and out of twenty-five men who discussed the subject, all but three considered a German war impossible. They said that Germany could never afford to quarrel with her best customer! The Government was afraid to tell the nation the truth, and we went into the war high-spirited but unprepared. I wish in these pages to show a world-movement which is permeating society like leaven in the meal, and is changing the outlook of the white race, not only in these islands, but the whole religious outlook of mankind in all civilised nations.

To do this I must begin rather far afield.

Mrs. Alec. Tweedie, F.R.G.S., has recently written a book, "An Adventurous Journey," through Russia, Siberia, and China. In it she discusses the present condition of the first, and sums it up in the following words:—

"Nothing that ever happened to the Jews of yore in Russia, that horrified the world, can exceed the corruption, starvation, dislocation, cruelty, neglect of children, plundered homes, and decimation of the population of to-day. Russia as it is, is the most cruel, the most demoralised death-trap the world has ever seen."

She declares her indifference to politics, but gives chapter and verse for what she has seen, especially the crowds of wan, thin,

haunted faces and destitute children which may be seen in any back street of Moscow or Petrograd.

In a brilliant book, which has run through eleven editions since its publication in March, 1924, the "Clash of Colour," Mr. Basil Mathews has handled a titanic problem in a masterly way. He has shown that Asia, as exemplified by India, China, and Japan, is overcrowded, while great areas in Africa, Canada, Australia, and New Zealand are waiting for population, and that all over the world there is a demand for "self-determination."

Sir Valentine Chirol says:—

"I think this book a most valuable contribution to one of the most formidable problems with which the Western nations, and we in particular, are confronted. I am in the fullest agreement with the way in which Mr. Mathews has handled it."

It is a book that everyone should read and consider, for it makes singularly clear a problem, or series of problems, which few in these islands consider, but which are certain to press on the rising generation with unexampled force.

The author opens with a quotation from one of Jack London's sea-captains to the effect that the white man's business is to farm the world. He asks, "Is he right? It is of supreme importance that we should know."

THE STORY OF WHITE DOMINION.

History is so lamentably taught in schools, giving so few ideas on the real development of the world, that it is worth while to make a short digression to explain the elements of the answer.

From the time of Charlemagne (A.D. 800) up to the beginning of the 16th century, the small block of land occupied by the white race lay imprisoned by the Moslem scimitar, which lay across the pathway to the East. Such traffic as there was with the East began at the Levant. Christianity developed along dogmatic lines and furnished an additional cause for the wars by which the Western mind was diverted and imprisoned. Europe killed most of its live-stock in November, and salted it down for the winter. The savourless meat demanded pepper and spices, obtainable only from the East.

In 1492 Columbus, seeking a new route to India that would avoid the Moslem, found America. Gunpowder was invented, and conquered wherever it came, aided by the inventiveness of the Western mind. The rivalries of Europe spread to the Atlantic. Spain and Portugal took the American Continent from Mexico to Cape Horn. England settled in the North, and was soon deep in war with the native Indians. France established herself in Canada, where she remained till the battle of Quebec in 1759. The British went to India as traders, and established trading factories at Bombay, Surat, Madras, and Calcutta. They found the

country a theatre of war between Hindu rajahs, Moslem adventurers, and a central Mahommedan Empire whose real decay was hidden by a cloak of magnificence. In South India they found Dupleix in the full tide of victory, and were soon involved in the conflict between England and France. The tragedy of the Black Hole was followed by the battle of Plassey, which revealed the hollowness of the Moslem power. Treaties with the Mahrattas and Pindharis were useless; these latter, consisting of 25,000 horse, attached to Sindhia and Holkar, but receiving no pay, had the privilege of plundering on their own account. They used to assemble in November, and sally forth into British territory. In one such raid upon the Masulipatam coast they plundered 339 villages, killing or wounding 682 persons, torturing 3,600, and carrying off plunder worth £250,000. The Mahratta chieftains took up arms, but were defeated. Amir Khan, the Pindhari leader, accepted the terms offered him, and his descendant is now the Nawab of Tonk. This is a sample of the process by which India passed to the British Crown. It is not meant that *all* the acts were as well justified as this war; but that the general motive was the inability to secure peace and justice without war.

During the period we are considering from 800 A.D. to the end of the eighteenth century, the whole of Northern Africa round to Constantinople became Mahommedan, and the Moorish race retained its authority under the Turkish suzerainty: it was passionately anti-Christian. Not till the French conquest of Algeria in 1830 was the Mediterranean safe from the Algerine corsairs. This conquest was followed by the partition of Africa between the European powers in 1875. The Great War has ended with the transfer of the German colonies to England, leaving her in possession of an empire far exceeding in extent the whole of Europe.

“By the technical miracles of modern science in transport of goods and ideas, the cable and the ‘wireless,’ the giant liner and the continental railways, and those children of the internal combustion engine and the electric spark—the motor car, the lorry, the aeroplane and the motor plough—the white man has carried his control into the secret recesses of every continent. He has farmed the world by controlling the labour of men of every race. The hands of Africans, Asiatics, and Islanders produce the rubber and the gold, the foods and fabrics of every land, and pour this gathered wealth into the lap of the West.”

Out of some fifty-three million square miles of habitable land surface on the earth, forty-seven millions are under white dominance; nearly nine-tenths of the whole habitable area of the world. This dominion has arisen in the last 150 years, a mere dot in comparison with the years of human development. It might pass more quickly than it has arisen. There is now a

general feeling of revolt against it. The demand for self-determination is the vocalising of the dumb desires of the masses who follow leaders who have caught up the seed of trouble which America flung into the European witches' caldron, and left it there. The coloured races are seething with revolt. They think they can dispense with the white. Anti-foreign intrigue is general, and is encouraged by well-meaning but utterly thoughtless persons who say, "Why should we not leave India?" "Hands off China," and the like.

Well, we cannot leave India for one reason, because we have spent £500,000,000 of capital there. Secondly, because if "we" did we must in common justice provide for about 100,000 persons who would be ruined. Thirdly, because the British Power is the only one that can keep the peace. There are a number of other reasons why the abandonment of India is not practical politics.

The world is one unit of interdependence in trade and intercourse; an interdependence which ultimately depends on some quite simple moral qualities—Truthfulness, Honesty, and Good Will between man and man. In these the average Asiatic is manifestly deficient: every position of authority in most Indian states is bought and sold. Every returned Anglo-Indian will tell you the same. Read Miss K. Mayo's "Mother India" if you wish to see the reasons.

The time has come for the distinct statement that the white race will not yield to clamour, but will admit everyone of whatever creed, race, or colour, to equal treatment, provided, *but only provided*, that he acts up to the standard of truthfulness and honesty universally admitted in theory, and is intellectually fit for the position at which he aims.

These are the facts.

THE RELIGION OF THE SPIRIT.

Now I wish to lay before you another set of facts that bear on the subject. I do not wish to preach. I do not wish to convert you to anything. I only desire to commend to your attention another set of facts which, believe me, dominate the situation.

European dominion is the quite simple result of the inventiveness of the Western mind. That mind is never at rest, but is always seeking for new developments, not only in arms, in science and in manufactures, but for increased efficiency in every phase of life. The Eastern mind, on the other hand, has developed a civilisation of its own which was deliberately intended to be static. It left the bulk of the population untouched. The African, in two thousand years of undisturbed occupation of his country has never built a stone city, a ship, or made a book, or a code of law. His wars and superstitions kept him from any advance, for where there is no system of education children merely imitate their parents.

Western civilisation is, therefore, more in accord with evolutionary law. Its peril is that it may ignore the fact that this law is the development of spirituality. Inventiveness has produced the aeroplane and poison-gas. War is no longer the affair of statesmen and field armies—it involves whole nations. There is no distinction between combatants and non-combatants. The aim is to destroy a nation's power of manufacture, and this has caused reversion to the military concept of the African tribe. If war between white nations supervenes that will be the opportunity for the coloured man to shake off white dominion. It will, more especially be the opportunity of England's foes.

Those foes have developed another plan of attack—penetration by Communism. The Western mind has worked out the ideal of Democracy. If this means that every child in the nation shall be trained to see the difference between right and wrong, it is conformable to the evolutionary law. If it means that an untrained majority is to rule the destinies of the Empire, it will be the seed of ruin, as it is in Russia. The Dictatorship of the Proletariat, moreover, means that the real proletariat has no power at all, but is in the hands of conscienceless adventurers.

THE WAVE OF MATERIALISM.

Every civilisation, like the men who make it, has the defects of its qualities. Up to the time of Newton only highly educated men in Europe doubted the three-storied universe of Heaven, Earth and Hell. After him, Laplace revealed to the world the brilliant "nebular hypothesis"; and Grove in 1846 gave another splendid extension of Newton's *Principia* showing that definite quantities of motion, heat, light, electricity, and the like are mutually convertible, and are essentially one thing—Energy—working force opposed to static force. He thus showed Energy as a necessary primary element in the universe, inherent in Matter, but distinct from it. Slowly the old concepts were dissolved. It has been said that as the warm water fathoms deep washes the submerged ice, so slowly men's ideas change. Slowly the centre of gravity of philosophy moved from theological postulates to Cartesian axioms, and from these to exact experiments on Matter and Energy. There was much commotion when the inevitable reversal took place, but when it had quieted down experimental method had displaced dialectical method. The iceberg had turned.

Another great generalisation arose from the labours of the biologists whose work is best represented by Lamarck, Darwin and Wallace. The constant tendency to Variation in living things was summarised and co-ordinated into the Evolutionary Theory.

This concept has won its victorious way into realms of social science and has modified every department of thought. Every modern problem, whether social, biological, or physical is stated in evolutionary terms of Time and Energy, and its solution is to

be reached in no other way than by demonstration of conformity to law, *i.e.*, to sequences following on causes; *and these causes are always psychic*. Along with this scientific progress, there came a wave of materialism. The whole attention of scientists and men of the world being given to material things—the one from the evolutionary point of view, and the other from that of uses—the old Epicurean temper developed afresh as a conviction that there is nothing in the universe but Matter and Energy.

This also has passed, or is passing. Not only has science shown that every chemical atom is a centre of Force in which there is much more space than substance, but it is now recognised that Mind is as distinct from Energy as Energy is distinct from Matter, and there is coming into view a new science—Metapsychics—which studies the *direct* application of Mind on Matter. The whole of the sciences of matter and energy alone is unchanged, except that it is no longer final. The new science is harmony with the Spirit which is life.

Until this movement had taken place nearly every scientist was anti-theological. It was plainly seen that the "three-storied universe" was obsolete. But the Churches, clinging to the actual wording of the Scriptures, were united only in their opposition to science; for sharing the ideas of their age, they could find no foothold in any other attitude. They rightly felt confidence in the Guiding Hand; they were entirely right in their insistence on the spiritual treasure of the Bible as a guide to conduct. But they still have a difficulty in freeing themselves from the bondage of the letter, written centuries before the discoveries of the present age, and necessarily using the phraseology of their times. They still find a difficulty in reaching the spirit under the letter. The Mosaic account of the Creation is recognised as figurative, Hell is given up, but they still retain the Devil as the enemy of God, not perceiving that Hell and the Devil are mutually correlative. Dean Inge, one of the most highly educated of the Church's leaders, says, "What is to be the fate of that large majority, who, so far as we can see, are equally undeserving of heaven or hell? To these questions no answer is possible, because we are confronted with a blank wall of ignorance." This is simply not so; we can know a good deal, which I shall now try to explain.

THE METHOD OF REVELATION.

This is curious. It is democratic. It is experimental. It is liable to the greatest abuse. But it is undeniable, for it is by facts. I shall now skim over the features of its growth. In 1843-44 a small house in Hydesville, N.Y., was tenanted by a Mr. and Mrs. John C. Bell. A pedlar called one day, and Mr. Bell gave him hospitality. Next day Mrs. Bell went away for three days taking the hired girl with her. Mr. Bell and the pedlar were left alone in the house. The pedlar was never seen again.

The Bells left the house after a few months. It was then taken in 1846-47 by a Mr. and Mrs. Weekman, who were much disturbed by knockings and rappings, which they put down to trickery. As the most exhaustive efforts to discover the tricks were in vain, they left the house. On the 11th December, 1847, Mr. and Mrs. John D. Fox, with their two little daughters, Margaretta, aged fifteen, and Kate, aged twelve, took over the tenancy. The rappings continued and increased in proportion to the efforts made to discover the supposed trickster. On Friday, March 31st, 1848, Kate Fox discovered that the rapper could see and answer. The raps declared that they were made by a spirit, an injured spirit, not by the Fox family, but by John C. Bell, that the rapper had been murdered by him and buried in the cellar, that he had been a pedlar aged 31, married, and had five children, but the wife had since died, and many other details, including that the murder had been done for 500 dollars. Great excitement ensued. The cellar was dug up and some human bones were found with charcoal and quicklime, but no skeleton. In 1904, however, a false wall that had been built across the cellar a yard from the true east wall fell into disrepair, and in the space so revealed the body and pedlar's pack were found. You can read the whole account in a small book called "Advent," published by the British Spiritualists' Lyceum Union, Manchester, price 6d. It really contains the essence of the matter: there is a force that can be directed by mind. It is personal. This is the essential truth.

Immense excitement followed the discovery that in Kate Fox's presence the raps would answer questions. Elaborate examinations were held, and Horace Greeley, editor of the *New York Tribune*; Professor Hare; Judge Edmonds, of the High Court, U.S.A.; and various other men of science, deposed to the truth of the facts. They were vigorously replied to by the sceptics. There was a regular eruption of mediums all over the United States. Kate Fox began giving seances for money, and became an alcoholic. All sorts and conditions of persons took up the communication between the two worlds, and the movement was vulgarised and degraded by the most outrageous extravagances of fanatical Spiritualists, Second Adventists, and every variety of absurdity that an ignorant public could invent "under spiritual guidance" spread over the land. Not only so, but a horde of impostors rushed in to make money out of the gullibility of the public, and such an avalanche of fanaticism, deception, and superstition fell on the country as has not been overcome to this day. (Hist. Am. Spm., E. M. Brittain.) But the phenomena were true. They spread to England. In 1875 the London Dialectical Society examined the facts experimentally, and reported after prolonged experiment that the phenomena really occurred. The Report was received with howls of execration by the whole Press, with the

exception of the *Standard*, the *Daily News*, the *Spectator*, the *Echo*, the *London Medical Journal*, and the *Examiner*.

Sir William Crookes took the matter up, and using Miss Florence Cook as his medium, reported that the facts were genuine. Dr. Alfred Russel Wallace, the coadjutor with Darwin, gave evidence to the same effect, and both he and Crookes made exhaustive studies of the subject and published them. The general public accepted the dicta of the newspapers, but many groups were formed throughout the country for the private study of the facts, and yet larger numbers made them a new religion.

The first reasoned book on the subject was Mrs. De Morgan's "Matter to Spirit," published in 1863. It was followed by many others. "Allan Kardec" (L. H. D. Rivail) had entered the movement, and published his first book in France ten years earlier. It has become the standard work of the French Spiritualists, and has run through 70,000 copies. The movement took such dimensions that men of science undertook to examine it seriously, mostly with the intention of exposing a mischievous superstition. All who made sustained experiments declared that a new force which "seems intelligent" had come to birth. In 1882 the Society for Psychical Research was founded by Henry Sidgwick, Professor of Moral Philosophy in the University of Cambridge, Edmund Gurnet, F. W. H. Myers, Andrew Lang, Sir William Barrett, Mrs. Sidgwick, F. Podmore, Lord Tennyson, Lord Rayleigh and Professor Adams, and a spiritualist group from which they speedily diverged. In 1902 the Spiritualists' National Union was founded, which now has over 100,000 members and some 300 affiliated churches.

In 1919 M. Jean Méyer, a wealthy French landowner, having received proof of the survival of a dearly-loved wife, endowed the International Metapsychic Institute, which has received the recognition of public utility by the decree of April 23, 1919.)

Its governing Committee now consists of Professor Richet, Honorary President; Professor R. Santoliquido, Councillor of State in Italy, President; Inspector-General Professor Leclainche; E. Bozzano; Inspector-General Dr. Calmette; Dr. Charles Roux; Signor Ciraolo, Senator of the Kingdom of Italy; Dr. Cuneo, Professor of the Faculty of Medicine; Sir Oliver Lodge, F.R.S.; Dr. J. Maxwell, Attorney-General (Bordeaux); Ernest Meyer, Councillor of State, Paris; and Dr. von Schrenck-Notzing. Its Director is Dr. Eugène Osty.

Its purpose is thus described in the *Revue Metapsychique*, which is the organ of the Institute:—

"Metapsychic phenomena are obtaining more and more the passionate attention of thinking men and women.

"The high scientific interest of these phenomena is combined with an immense philosophical interest, for they

reveal dynamic and psychic powers which seem to outrange the sensorial and organic field. Their study permits us to envisage the great problems of life and destiny by the light of the experimental method.

"Local Societies for Psychical Research have rendered, and will continue to render immense service: but the necessity for a central organisation became apparent, for it only can undertake the consecutive long-continued and deep experimentation which renders personal studies easier and more fruitful, and harmonises their results.

"This organisation so long desired is now an accomplished fact; the enlightened and generous action of M. Jean Meyer has constituted its framework, and assured the indispensable resources for its success."

It has a well-equipped laboratory, a library, reading room, and a hall for lectures. The method is personal investigation by men of high scientific standing, rather than by research officers. It organises biennial Conferences, which are attended by eminent scientific men from all the countries of the world. The third of these conferences has just sat at the Sorbonne, which is the first University in Europe to open its doors to the new science.

Among the names of scientific men who have written on the subject we find Professor Zöllner (1879); Professor Aksakoff (1890); Professor Brofferio (1892); F. W. H. Myers (1902); J. Maxwell (1905); Professor Hyslop (1905); Professor E. Boirac (1907); Sir Wm. Barrett (1907); Sir Oliver Lodge (1909); Professor Calderone (1913); Dr. G. Geley (1919); Dr. von Schrenck-Notzing (1920); Professor Richet (1922); Dr. E. Osty (1923) besides a large number of men of high standing—Chiaia, Schiaparelli, Gerosa, Finzi Morselli, Foà, Bozzano, Botazzi, all university professors in Italy; de Gramont, de Rochas, Ségard, the Curies, D'Arsonval, Courtier, Watteville, Dariex, and Sabatier, in France; Ochorowicz in Poland; not to mention the immense mass of observers in the *Proceedings* of the American and English S.P.R., and the recently published names of over 100 German doctors and scientists who have testified to the genuineness of Dr. von Schrenck-Notzing's experiments with physical phenomena at which they were present, and the similar declaration of 35 highly-placed literary and scientific men in Paris. Some of the writers in the above list have published works both earlier and later than the dates above given; and Professor Driesch, D.Phil., LL.D., M.D., of the University of Leipsic, has said that "the actuality of psychical phenomena is doubted to-day only by the incorrigible dogmatist." There are no less than 154 journals devoted to it—10 in Britain, 23 in France and Belgium, 9 in Germany and Scandinavian countries, 14 in North America and Mexico, and less than 63 in South America. The movement is world-wide.

Now you need not pay any attention to this unless you wish. If you are doing your duty to God and your neighbour, you may pass it by. It is not very intelligent to do so, for a great movement like this is destined to have great practical effects on the present world. There are hundreds and thousands who feel lost and mazed when they reach the Other Side, and lament that their lives have been spent without preparation for their new condition. They are in darkness and ignorance, and as they have turned from knowledge in this life they, being unchanged in mind, do the same there. I can give you the meaning of the whole in a very few words—we are here to develop spirituality—character—and “death” is our entry on our next evolutionary change.

TWO RELATIVITIES.

It is often objected that the messages that come from the Other Side represent their world so that it seems a kind of copy of this. Such objections are natural enough, but, like the apparent rising and setting of the sun, it seems probable that they are an inversion of the truth.

More acute thinkers, from Plato onwards, regard the *noumenon*, or spiritual cause, as greater than the *phenomenon* that is its material effect; so that our visible world is the image and reflection of a super-sensuous world to which our senses are not attuned—an image of the higher, but in more intractible substance. The higher is not a copy of the lower, but conversely.

But there is no doubt that the difficulty is very real to some minds, and causes them to reject all facts which they cannot place in their scheme of things. This knowledge cannot be given very simply in words of one syllable. A certain amount of scientific knowledge is indispensable. We must rouse our minds.

THE ENGINEER'S RELATIVITY.

An engineer is called upon to deal with Matter and Energy for the service of mankind. To him they are totally distinct things. Matter, as evident to our senses, is composed of atoms possessing mass, weight, colour and sundry other properties. That these atoms are composed of electrons is not to the point here; once atoms are formed they are a separate category in Nature. They are also the vehicles of Energy that appears as heat or electricity when certain chemical or mechanical actions take place. The chemical atoms are practically untransformable. Common salt contains chlorine and sodium that went to its formation, and these can be recovered by suitable means, but the one cannot be transformed into the other; and so with all the chemical “elements.”

The forms of energy, however, offer strong contrasts to the form of matter. They are invisible and imponderable, very readily transformable one into another, totally, completely, and in perfect

definite quantities. The motion of a waterfall can easily be transformed into definite and measurable amounts of magnetic, electric, thermal, chemical, or any other form of mechanical energy. The two things, Matter and Energy, are quite distinct.

Our bodily organisation is akin to both Matter and Energy. Our food grows by solar radiation. Energy is stored in it. The digestive process separates out that energy and places it at our disposal; we do not know how. Our evolutionally-derived senses are attuned to this material relativity, or at any rate to certain aspects of it. We know a certain range of material vibrations as sound, another range of etherial vibrations as heat, another as light, another as electricity; though there are a great number of other vibrations for which we have no faculties or perceptions. Our concepts of Space and Time are closely connected with matter. We do not perceive any form of them apart from matter. Space is the distance between material masses, whether the walls of a house or the fixed stars. Time is measured by the movement of the planet or by the swing of a pendulum—the time of one swing in seconds being 3.1416 times the square root of the length in inches divided by the acceleration due to gravity, *i.e.*, it is inversely proportional to the mass of the earth. We cannot get away from matter and from this relativity all our habitual notions and nearly all our language are derived. This is the relativity in which we live.

Our sciences express its sequences, which we call “laws”; certain of these sciences, such as geometry and mechanics, are complete and final. The sum of conditions dependent on matter and energy defines our relation to all normal things—they constitute what we call “the real world,” because our senses are correlated to it. While we keep within these limits all is perfectly plain sailing. Two things can't occupy the same space. Our mechanics work out true, the machines we construct perform their intended tasks. Our chemistry gives dependable reactions; we hang a man on the faith that arsenic always remains arsenic, and is not generated by any other combination. Our minds cannot alter any of these reactions, though as they obey strict mathematical laws, they are, in a sense, interpenetrated by Mind. The material and the spiritual seem quite apart. Love and memory are spiritual qualities apart from Time and Space. Duty is taught us by religion, to which we pay but little heed.

ETHERIAL RELATIVITY.

This orderly and comprehensible world has been badly upset. This has been done by troublesome physicists and spiritualists; the one proving that the chemical elements are not primordial and unchangeable substances, and the other declaring that invisible persons can affect energy, and therefore matter. All our ideas

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are in a turmoil: we dare not contradict the scientists whose modes of working we take on faith; but we vehemently deny the assertions of the spiritualists, most of which we could prove to ourselves by ocular demonstration.

Physical science has succeeded in breaking up certain chemical atoms into a positively electrified nucleus with much lighter negative electrons in very rapid motion around them, the number and arrangement of which apparently determine the chemical nature of the atom so formed. The chemical atom would seem to be a kind of condensation and localisation of energy. In the higher physics matter and energy would seem to be one and the same; and then Einstein comes along and tells us things that make us dizzy—that there is really and finally no matter and perhaps no ether, only motion; and we ask, Motion of what?

At the same time Metapsychic science reveals an ectoplasm which, though usually invisible, can carry mechanical and vital power, and can assume the appearance of normal flesh and bone. It shows further that there are, latent in humanity, faculties that are independent of space and time, and that in certain circumstances mind can act directly, or seems to act directly, on matter.

If the New Monism be true, as it probably is, only one thing is clear—there are two relativities. And if we remember that this does not mean a dualism in Nature, but only two sets of faculty in ourselves, one related to the substance of the body, and the other to that of the soul, we begin to see our way through the whole matter.

The one Relativity is that of the chemical matter and mechanical energy of normal physics; the other is an etherial relativity about which we know very little, except that it seems connected with all the manifestations of energy and with the "intelligent forces" of psychic science; that motion in it is propagated with the speed of light; that its electrons are about seventeen hundred times as light as the hydrogen atom; and a few more curious things, among others that almost any number of electrons can occupy what seems to us the same space at the same time.

If this kind of substance (which has definite mass, rigidity and certain other properties) can be organised by life, it must involve senses correlated to it just as our present senses are correlated to chemical matter. If that be so it must also mean different ideas of Time and Space. If, as Flammarion and Sir Oliver Lodge, and Professor Driesch, infer, and as Religion has always postulated, the soul is a real being, its notions of space and time must be different from ours and its powers must seem contradictory to the former relativity.

But so long as we keep these two ideas distinct in our minds, there is no confusion and no upset of ideas; there is only fresh

knowledge which does not nullify the old. Gravitation continues to act, though we do not know how; and light travels in straight lines, even though Einstein may have shown that in an intense gravitational field it may be bent a little. And if we can't conceive of invisible bodies being made of stuff "like electricity," as some spirits have said that they are, we may recall that Sir Oliver Lodge, who is certainly the first physicist in England and perhaps in the world, sees no reason why this should be impossible (*cf.* "Raymond Revised," p. 208, and his latest essay); and further, that as soon as we leave the power-house where electricity is generated, the nature of electricity is quite unknown.

So perhaps stuff "like electricity" may be capable of being organised into "bodies," and the spirits may be right after all and know what they are trying to tell us! The real difficulty may be that we are trying to interpret one relativity in terms of the other, and refusing to admit that there may be a few things, say half a million, that we don't know anything at all about. But experiment will tell us all that we can know, and we shall in due time develop the language and organon of knowledge.

Now this existence of the soul as a real being is the core of our movement. There are many reasons to think that the soul is an etherial body animated by the spirit or mind. From the very first the soul has been called the Psyche, which means neither more nor less than the butterfly which is re-integrated in the chrysalis; the elements from which its wings are grown are just discernible in the grub. So it is with us: we have the elements of the new life within us now, but we cannot merely wait for the change as does the grub; we are in a higher state and are conscious of the Directing Power which is God.

For many generations humanity has looked for a resurrection of the flesh and a Day of Judgment. Spiritually and allegorically this is true; physically it is false. It is a childish representation that we have outgrown. Christianity began in a stable, and the most beautiful spirit ever born on this earth taught that Right Thought and Right Action are the keys of Heaven. His simple message, supported by the signs of spiritual power was, and is the condition of peace on earth. The materialisation in the "upper room" was the witness of his continued life. A similar occurrence converted St. Paul. The message was to all mankind without distinction. Love and Good Will are the essence of Christianity as contained in the Sermon on the Mount, the Fourth Gospel and the xiii chapter of Corinthians—the "more excellent way."

It will not be repeated. The signs have returned. We do not look for a personal return of our Lord, we know that the sentiment of nationality would make any such return futile. We look

for the white light of the Spirit poured out on all flesh, we know that this must win in the end, and we can therefore be quite fearless.

You will now see why I consider the physical phenomena to lie at the root of the matter: they are the indubitable proof of reality. They can be vulgarised till they are repulsive and incredible to those who do not understand that souls pass over unchanged. The unrighteous are yet more unrighteous, the filthy yet more filthy, the righteous yet more righteous and the holy yet more holy. (Rev. xii. ii, R.V.) They may be ignored, but they cannot be denied, for they are facts.

"An evil and adulterous generation seeketh after a sign." Well, we *are* an evil generation, and the signs are given, not as we would have them, but as they are needed by the masses who are the bulk of the nation. They will continue till "the earth shall be full of the knowledge of God as the waters cover the sea." It is for us to take each one our place in that great enterprise.

And the very first condition for that is to realise that Matter evolves but very slowly, and living matter does not evolve (perceptibly) at all in the brief span of human life, but merely expresses the evolving mind.

It is curious that the collective Church is nearly always a century late in accepting scientific truth. Darwinism starts from the fact of Variation in Nature, but leaves its cause undetermined. A. R. Wallace showed that this cause originates in that Unseen World, and the supernormal facts are merely the evidence for those who need physical proofs to convince themselves or others that the mind of Man, however he came to be what he is, rose from that Unseen to which we are all journeying. But if you study the physical manifestations you will find the indubitable proofs of their reality, proofs that are quite inexplicable by any of the ingenious theories which attempt to explain *mental* phenomena. These proofs may be summed up in a single phrase—The physical phenomena depend on the faculties of the soul, resident *in posse* in everyone; but they are directed and utilised from the Unseen. Survival is a certainty, and knowing that if we follow the right we are now, not shall be, immortal, though still open to change. And we can face all that life and death may bring with perfect fearlessness. Viscount Cecil, speaking on the Co-operation of Nations at University College recently, said, "If England opposes an international proposal it is bound to fail; if we support it, it is likely to succeed. The future of Europe is more in our hands than in that of any other nation. With courage and vision we can save Europe; if we have not courage and vision the future of Europe is black indeed."

DEANE-WARRICK EXPERIMENTS.

(FOURTH ARTICLE.)

IN my previous articles published in PSYCHIC SCIENCE (April and July, 1925, and January, 1926), I have brought forward evidence which proves beyond a shadow of doubt, that under certain conditions in some mysterious unknown manner in the neighbourhood of Mrs. Deane, things occur which no one can bring about in a normal manner.

If the happenings there narrated, and those which I now narrate, stood alone I should not expect to be believed, but they by no means stand alone. The number of evidential productions in the way of "Extras" produced by Mrs. Deane, and testified to by highly competent witnesses, are a great support to the likelihood of her possessing other psychic powers such as those discovered and described by me.

The results I have achieved are no doubt due to the frequency and continuity of my sittings with Mrs. Deane over the lengthy period of four years. The question arises, am I a reliable witness? I say I am. *I started out with no prepossession and resolved, in agreement with Mrs. Deane, to use every precaution against trickery I could devise.* I went so far as to become her landlord, to supply the room for experiments, erect the dark room, etc.

Mr. F. C. S. Schiller has pleaded earnestly that no money nor trouble should be spared in the scientific investigation of alleged phenomena (*Light*, July, 1927). I have spared neither money nor trouble in my Deane investigations. The solving of puzzles is a very fascinating subject, and what more puzzling than Psychic Photography? Mr. G. Breaker, in his valuable article published in the *Journal of the American S.P.R.*, of March, of this year, upon his experiments with the Crewe Circle, considered it desirable to make a personal statement, as he felt that readers would want to know something of his personal identity and background. It seems incumbent upon me to follow his example, as the value of my Deane work depends so much upon my reliability. I am a Pharmaceutical Chemist by examination, and passed all but the final examination for the London B.Sc., but did not take the final exam. as in 1886 I had to take charge of the wholesale business of Warrick Bros. (since Warrick Bros., Ltd.), manufacturers of pharmaceutical products, the head and guiding spirit of which I have remained to this day, moving twice to larger premises; and have founded a branch business, of which I am also the head. The studies undertaken for my examination, the sharpening of the powers of observation and invention produced by learning and supervising manufacturing processes, the cultivation of one's ability to read character through the engagement and employment of hundreds of employees during the last forty years, renders me, I humbly maintain, a person well fitted to carry out an investigation of the Deane phenomena.

It goes against the grain to speak so much of myself, but the results obtained by me are so fraud-proof and so important (if the advancement of knowledge is important) that I sacrifice my personal feelings to my sense of duty.

Such being my record and position, I state that it is an absolute fact that in Mrs. Deane's presence words have been written down, *which I thought of, but did not utter*, with a coloured chalk she could not touch, as detailed in my previous articles, and with other material, to which she had not access.

It is my intention to describe here markings obtained on photographic plates, but before entering upon that branch of my Deane work, I would wish to add, on account of their evidential nature, a few important results obtained since these already reported and similar in character; for the absolute certainty of unexplainable phenomena being produced by or in the presence of a medium is the essential foundation to all investigation of that particular medium.

As I say, I invite serious attention only to such of the Deane phenomena as are absolutely fraudproof. Among them are the following not yet recorded by me, and perhaps specially interesting to fellow researchers on account of the new method introduced for "Slate Experiments."

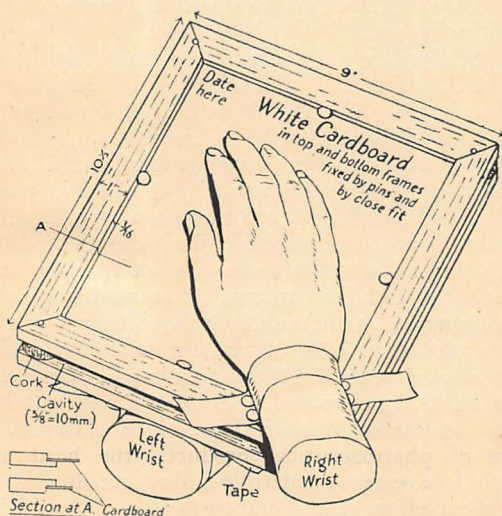


Fig. 1.

The illustration shews a double slate with cardboards fixed in the frames (so tight fitting as to be removed with difficulty) and pinned down. Mrs. Deane's wrists are secured by means of tape and pins as depicted. The frames are kept $\frac{3}{8}$ -in. apart by means of pieces of cork glued and nailed to the frames at the four corners.

It was my custom, after securing Mrs. Deane's wrists, to choose a piece of coloured pastel from 12 pieces of 12 different colours or a piece of indelible pencil and place it between the frames through the $\frac{3}{8}$ -in. aperture (of a very evidential result with the chalk later); now, I wish to give particulars of the sitting of 9th March, 1926.

Tuesday, March 9th, 1926.

SITTING FOR EXPERIMENTS WITH MRS. DEANE.

Weather dull. During a part of the sitting (10.50 to 12.30) it rained hard. Mrs. Deane complained of two bad nights. She was not bright and cheerful and was quiet. We sat as usual in the small "dark room," that is, Mrs. Deane sat opposite the ruby window, and I stood facing her; there is not room for two persons to sit. We sang "Abide with me," and she sang two hymns alone. I made the secret (not uttered) suggestion to-day of the word "Peggy" (which I had previous to my call written in my note book) all through the sitting, asserting we should get it. I also asked for the full name of "S," S had been written so many times, and for good "Extras" on the half plates I intended to use.

During the sitting Mrs. Deane said she felt some liquid (like a tear) running down her face. This is important in view of the character of the writing obtained later.



Fig. 2.

1st Experiment.—Double frames with cards separated by corks and glued together, as described and illustrated. Blue indelible pencil and crayon inserted *after* taping down Mrs. Deane's hands. Secret suggestion "Peggy." Half an hour: Result, on the top (right hand) side (outside) the word "PEG GIE," (Fig. 2), the "GIE" an inch away from

the "PEG," and underneath it letters very distinct, about 1-in. high of a very light brownish colour, apparently made by some liquid. At my office it was found to have darkened.

3rd Experiment.—Hands left in stocks and nothing altered, but I placed one half plate Marion Brilliant under right hand and one other under left, over the papers. 15 minutes. Result: there was some writing on one of the plates. I boxed them immediately.

4th Experiment.—Hands still left in stocks. First two half plates having been removed, two similar fresh ones were put by me in their places. 15 minutes. Both plates had writing on them. I boxed them at once. At my warehouse I examined the four plates in a dark room by red light, and found written with a liquid (apparently) on the surface.

(1) On the right hand plate "PEG GIE" (as in the cardboard experiment), on the other nothing.



Fig. 3.

(2) Right hand "PEGG IE," and on the left hand the word "FRANK" written in capitals.

All today's letters were about 1-in. high and very distinctly written. On developing the plates at home the same evening, some large black patches came up immediately and I thought they looked like "Extras." They got weaker in the Rodinal solution and disappeared altogether in the Hypo.

I will add to this report that the name "PEGGY" I thought of and did not utter, is that of the living daughter of a very old friend of mine. The word "FRANK" was not in my mind. One of Peggy's uncles was named Frank, and he and I were very intimate, meeting practically five days a week. This Frank was killed by a motor-cycle seven months previous to this sitting.

Written out 9th March, 1926.

I give this sitting fairly fully as it is an example of the reports which I drew up after each sitting. This report was written out the same evening as the sitting.

After many experiments with the double frames and Mrs. Deane's hands, as illustrated, I obtained a highly satisfactory marking on one of the two *inside* surfaces of the cardboards with the chalk placed between them, or, to speak quite accurately, with chalk of the same colour as that I chose out of twelve colours and placed as stated. The following is a brief account of the sitting when this mark appeared. I copy from my notes of that sitting.

All the usual precautions taken. In the sitting room was a lady violinist I had engaged and who attended several times in order that I might try the effect of good music, and as a diversion.

1st Experiment.—Wax paper put between Mrs. Deane's hands ; result : nil.

2nd Experiment.—Cardboard frames. Mrs. Deane's hands were securely fastened down by means of the tape. *After* they were fastened I slipped a piece of red chalk from the box of many colours between the two cardboards through the $\frac{3}{8}$ -in. space between the frames. I had previously covered her knees with my black cloth. I wrapped round her hands attached to the frames a second black cloth (this would obstruct free movement of the hands). I had my electric torch frequently in operation and I frequently put my hands on to Mrs. Deane's to be quite sure that she was holding the frames level. It was impossible for her, without my observing the action, to turn the frames up on edge which would be necessary to shake out the chalk. I can vouch that she did not do that. Her hands were flat, and she was very quiet, and I was on the *qui vive*. At the end of 15 minutes I removed the black cloth and unpinned Mrs. Deane's hands and took possession of the frames. The chalk was still between the cardboards. On removing the top cardboard I found on the inner surface of the lower cardboard a line sketch in red chalk of a profile as shewn in the photograph (Fig. 4). As will be seen, this line sketch is so close to the vertical frame that it would be impossible to produce the sketch by normal means. The chalk was not pointed.

To-day, after this experiment, there was a lot of crackling, tapping and knocking noises, and the easel was thrown out more than once, and on one occasion it was thrown upwards and landed on the shelf 12-ins. above Mrs. Deane's lap.

Now, in my previous article published in this journal, attention has been called to results which have displayed extraordinary initiative and astuteness on the part of the "operator." This chalk drawing is an exceedingly good example of keen sagacity, for the sketch was placed so close to the edge of the frame it was quite impossible for Mrs. Deane to have made it.

It may be remembered, if that is not superogatory, that I bring everything with me, and that Mrs. Deane never knows what apparatus I propose to bring with me. The putting of the frames between her hands was the first intimation to her of my intention to use them that day.

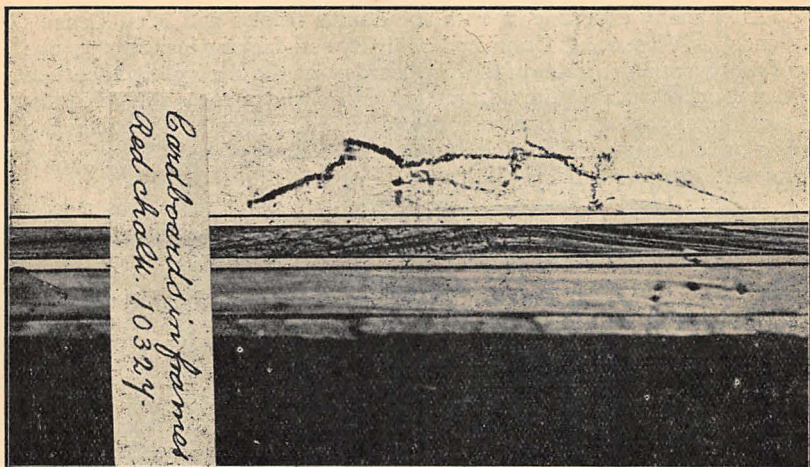


Fig. 4.

It will be seen that Mrs. Deane raises no objection to any test I can devise, notwithstanding the inconvenience occasioned to herself thereby, such as having the hands imprisoned for a lengthy period. (In the sitting of March 9th, as described above, her hands were imprisoned in the stocks for 45 minutes.)

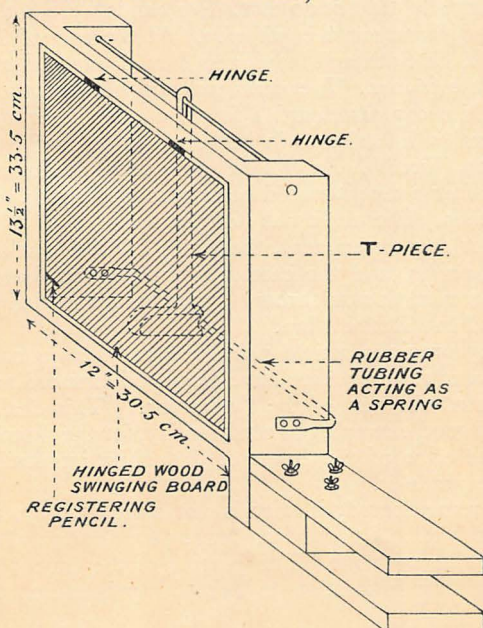


Fig. 6.

Before turning to the freak photographs obtained with Mrs. Deane I will describe two other pieces of apparatus which I devised for my researches, the second of which should surely in other hands set at rest all questioning as to the fact of a trumpet being raised at a séance.

Fig. 6 shews what I designate "the smoked shutter" apparatus. The shaded square represents a piece of wood free to swing inwards on the hinges placed above—this movement, however, is obstructed by the "T" piece and the rubber tubing which acts as a spring. A pencil sliding in a hole drilled in the shutter has a coiled spring behind it, and registers the movement of the shutter on a piece of paper gummed on the side or "jam" of the frame. The pressure exerted can be roughly determined afterwards by weights.

Having fixed this piece of apparatus in front of Mrs. Deane's knees, while her hands were imprisoned in the stocks on her lap by means of side pieces destined to grip a shelf, and having smoked or sooted the cardboard pinned on the shutter, I mentally suggested that "John Warrick" should be written on it on two occasions and obtained the letters "J.W." quite clearly on the 14th and 16th September, 1926.

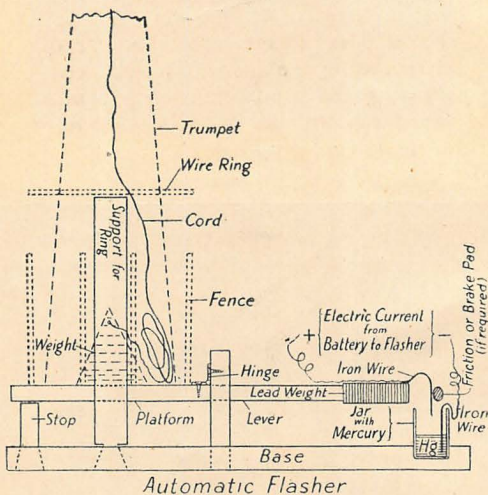


Fig. 7.

The automatic "flasher" (Fig. 7) is a simple piece of apparatus, the details of which are obvious from the sketch. A few words will suffice to explain how it operates. The trumpet, of which the lower moiety is seen, rests upon a platform which swings about the hinges shewn. Attached to the trumpet, is a cord, attached to the lower (free) end of this cord is a weight. The cord is so long that when the trumpet is raised the cord extends about 9-ins. beyond the wide open end of the cone. The weight is just sufficiently heavy that the platform is maintained horizontal by it. If the trumpet is raised the platform

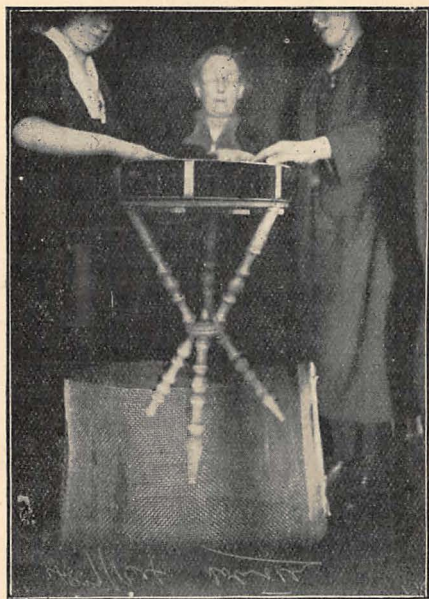


FIG. 8.

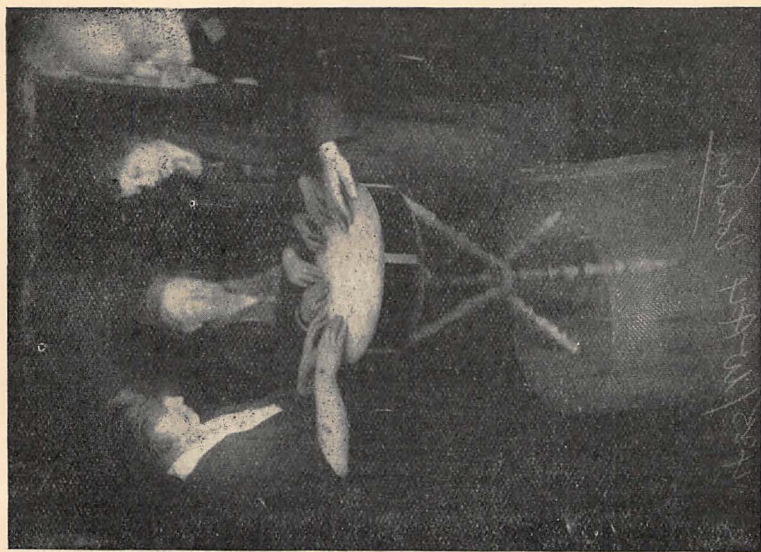


Fig. 9.

remains horizontal until the trumpet reaches a height of 9-ins., when the weight is raised by the cord, the platform then rises and the iron wire at the opposite extremity of the balance sinks into the cup of mercury and closes the electric circuit, lighting the flash powder connected suitably therewith.

Perhaps other experimenters will make use of this device and obtain quite successful results. Mrs. Deane seems not to be affected by flashlight, and at private séances at her own house, which I attended regularly, when I had control of the flashlight and flashed without warning, I obtained some fifty excellent photographs of the table raised in the air, taken by three cameras placed at different levels, so that on nearly each occasion there were three simultaneous photographs.

Towards the end of our sitting for table raising I introduced a piece of apparatus, which I think places the fact of table levitation at séances beyond doubt. The illustrations were taken at two sittings by three cameras simultaneously.

There will be seen a table, the three legs of which are surrounded by an iron wire-work fence, five holes to the inch. This is 16-ins. high and prevents the feet or dresses from touching the table. Above the table the sitters are holding what I call a biplane, constructed of two circular pieces of 3-ply wood of the same diameter as the table top. These two pieces are kept 3-ins. apart by six columns of wood. This biplane is placed loosely on the top of the table and is quite free from the table. The top of the biplane is painted over with luminous paint so that all hands placed upon it are visible. Those who have attended good table-levitation sittings will know that no photographs are necessary to prove to them the genuineness of this particular phenomenon. At the Deane sittings the table would sometimes rise to a height just within reach. It would dance about in the most violent manner and at times be thrown over the wire fence.

REMARKABLE PSYCHIC PHENOMENA IN COSTA RICA.

During my visit to San Diego, which is the most southerly town of any importance in Calinformia, I was happy on various occasions to meet Mr. B. M. Godsall, an English gentleman whose name is familiar to readers of "Light" through the various illuminating articles which he contributes to its pages from time to time.

I found that Mr. Godsall had been a keen student of psychic matters for over twenty years, that the study had been pursued by experiment on every possible occasion, and that on addition he was a keen student of the very latest books and periodicals dealing with the subject. I was indebted to him during my visit for a glimpse of the most recent copies of "Light," and of some new books published in England since my departure.

Noting that a controversy was proceeding in London over the reliability of certain voice phenomena, Mr. Godsall recounted some remarkable experiences of his own, which I believe were reported in "Light" some years ago, and were re-written in October last for the columns of the "San Diego Union," a daily paper which, with a liberality beyond that of the average editor on this coast, admits many articles on psychical matters from Mr. Godsall's able pen.

At my request he has kindly given permission, if the Editor of PSYCHIC SCIENCE so desires, to reproduce the article, as it seems to me to be of prime importance, being a record of a series of studied experiments to elucidate truth.

Mr. Godsall warned me, however, that on one occasion, before his visit to Costa Rica, it was alleged that the medium Ophelia. and a servant maid had put up a fake materialisation at a séance which some visitors had pressed her for, and that naturally many had felt deeply hurt. He believes that this was a girlish prank, and has nothing to do with the phenomena of the voices heard both in dark and in daylight, but thought it right to make me aware of the matter.

BARBARA MCKENZIE.

By B. M. GODSALL, San Diego, Cal.

The Editor, San Diego Union: Those who have experienced the alternating states of mental exhilaration, disgust, and bewilderment induced by psychic inquiry in its earlier stages will understand why, when intending a journey from California to England, and having heard that an excellent medium dwelt at San Jose de Costa Rica in the person of Ophelia Corrales, I, on April 25th, 1911, took steamer from San Francisco for Punarenas, the Pacific terminus of Costa Rica's trans-isthmian railroad. And after four weeks

of sailing upon restful seas, and of calling in at ports and forlorn looking places strung along the coast-line of three slumbering Spanish republics, I reached San José on May 23rd, and there devoted a further four weeks to an investigation of the medium, and, incidentally, to the enjoyment of Costa Rica's manifold attractions.

Having secured an introduction to Mr. Corrales, I called at his home in the outskirts of San Jose, where he received me with a courtesy and a cordiality which proved to be unfailing. The medium, the Senorita Ophelia, a charming young lady of less than 20 summers, invited me to a séance on the following evening. And here I must admit that my lack of Spanish was a good deal of hindrance, as the medium knew no other language; but as her father spoke French, and a certain amount of English, I think that very little of importance was missed.

SPIRIT VOICES ACTUAL.

While the phenomena that occurred in my presence, at the Corrales' home, were not of the sensational nature that had characterised those with which the medium had been commonly credited, nevertheless, after applying many tests both in darkness and in light, I gained complete assurance of the actuality of spirit voices; and also I received messages in several languages, including English, by what is known as "independent writing," and witnessed other phenomena of a kind and under conditions that, in my opinion, precluded deception.

The séances were held in a large room, bare of furniture, except for a piano at one end, and enough chairs at the other end to seat the participants, whose custom it was to extend their palms in the direction of the piano, while Mrs. Corrales played, in the belief that thus they projected "magnetism" to aid the spirits.

The first séance was typical of the others, at none of which were "trumpets" used. In reduced light Mrs. Corrales took her place at the piano, and within five minutes a man's tenor voice began accompanying the music, the singer being effusively greeted as "Don Constantino." The last candle was then extinguished, when the voice gained in strength, and shortly after was joined by other voices, of men and women singing, and sometimes whistling, enthusiastically, but not at all musically, while the family kept up a constant applause and chattering, perhaps to show that it was not they who were singing. When the hubbub was at its height Mr. Corrales struck a match, and behold, there was nothing to see! But, strange to relate, the singing continued with almost unabated vigour, in spite of the candle. I then approached the piano, and stood in the middle of the room, with the family at one end of it and the voices and Mrs. Corrales at the other; but on drawing nearer to the piano the voices gradually sank, and on reaching it all was silent.

My notes remind me that at a séance held at 1.30 of an afternoon, when Don Philipe Alvarado, Minister of Finance, was also present, a lady visitor from New Orleans played on the piano, and was accompanied by voices, somewhat subdued but unmistakable, while we all sat together fully 15 feet away in the remotest corner of the dimly lighted room. And at the same séance, with Mrs. Corrales at the piano, when under cover of darkness the voices had gained their maximum power, Don Philipe requested that the big door, which opened into the garden, be thrown wide open, and in the flood of daylight the voices maintained their full volume for perhaps three minutes.

But a better test seemed desirable. So at a subsequent séance I procured two glasses, one contained water and one empty; and after Mrs. Corrales had filled her mouth with water the voices, despite a lighted candle, burst forth with a vigour that seemed intended to show that not thus could their ardour be dampened. Mrs. Corrales then discharged the mouthful of water into the empty glass. And at the sixth séance I was afforded the best test possible. The Corrales family having withdrawn, and left me alone with the medium, I first locked the doors, and pasted gummed paper across the window shutters, and searched the room. The medium then filled her mouth with water, and when the candle was extinguished, a voice immediately spoke out clearly, with the tone and the precise enunciation that indicated the presence of "Don Constantino," whose voice was quickly followed by the shriller tones that betokened the presence of "Mary Brown," who likewise spoke with perfect distinctness. Then, when the candle had been lighted, the medium discharged a full mouthful of water into the empty glass. And it might be well to add that throughout the short period of darkness I had kept hold of the two glasses.

At the seventh séance, with Mr. Alvarado and a Mr. Lindo present, the spirits announced that for my instruction they would draw the spirit of Ophelia out of her body, and replace it by one of themselves. A lighted candle was then placed on either side of the medium, who sat in a chair facing me; she then relapsed into a state resembling death, her eyes open and staring fixedly, while her hands and arms grew perceptibly colder. Suddenly from the far end of the salon, where certainly there was nobody, a voice like Ophelia's voice spoke and sang, the voice being immediately recognised as hers by the rest of the circle, all of whom knew it perfectly. The entranced medium then arose from her chair, shook hands with each of us, and addressed us in the well-known tone of Don Constantine—while from the dusk at the end of the room spoke her own proper voice. Then, after relapsing once more into the death-like state, the medium suddenly jumped up and was again Ophelia.

Space will not permit more than a brief reference to the "independent writing," which signifies writing deposited on paper without the use of a pencil. The most interesting case was when, with one candle lighted, I received a sheet of paper, duly signed and marked by myself, a message in English, of which the medium knew not a word, and purporting to come from my sister, who concluded with the following lines, "To delve in science, and plunge down deeply into books, to reap the blessing of the known, and to find new worlds in blinded nooks."

I once quoted the above-cited lines in *The Union* and called attention to the use of the word "blinded," as showing that the most important truth that the mind of men can entertain is not only hidden away in "nooks" from which pride of intellect turns away in disdain, but also that these nooks are "blinded," or purposely concealed, so that the truth shall not force itself upon minds unwilling or unprepared to receive it. But he whose mind has been ripened by experience knows that the deepest truths lie so near at hand that they are often overlooked. Such a man, therefore, will gladly investigate even the "blinded nook" of mediumistic faculty—and then, a new world, "swims into his ken."

Throughout these séances Mr. Corrales frequently pressed a box of matches upon me, and begged me to strike a light whenever I pleased, a privilege I made use of sparingly, not wishing to check the phenomena. The fact that the voices manifested in darkness better than in light, like all psychic phenomena, gives rise to a belief that they must be the voices of evil spirits or the production of fraud. As a matter of fact the voices themselves called for light whenever conditions were sufficiently favourable. And if the deterrent effect of light on etheric waves proves them of evil origin, then the modern radio must certainly be subject to the influence of his satanic majesty

It might be supposed that when one first heard the voices springing from apparently empty space one would have been filled with an astonishment which perhaps might have diminished with familiarity. But I found the reverse to be true. When first I heard the Costa Rica voices my wonder was rather at something mysterious, the source of which was so well hidden. But when day after day, and week after week, the voices continued in every degree of light, and under severe test conditions then as conviction grew the marvel increased, so that never did I find their effect more astounding than at the final séance, as they were bidding me farewell.

B. M. GODSAL.

THE ANNUAL DINNER.

HELD AT

PRINCESS RESTAURANT, PICCADILLY, W.,
ON MARCH 1st, 1928.

The Author guests of the College were :—Rev. R. Ballard, Miss Marjorie Bowen, Mr. G. B. Burgin, Mr. Shaw Desmond, Mr. Ernest Raymond, Mrs. Dawson Scott, Mr. Stancomb, Mrs. Florence Steele, Mrs. Temple Thurston, Mr. David Whitelaw, Mr. Horace Vachell.

The number attending the dinner was 193, and those who have expressed an opinion on it consider that it was the most successful dinner since the series was started.

Sir Arthur Conan Doyle (*Chairman*).

Ladies and Gentlemen,—I think that you will admit that the College of Psychic Science has had some foresight, and taken some pains for your entertainment :

There are three people, who, unfortunately, are not able to be here to-night, who will be greatly missed—

Mrs. McKenzie, who has sent a most kindly message :—

“ Heartiest greetings to dinner guests and fellow members.

Patience Worth sends following :—

“ No man’s word may live which be shrouded of self,
But he who hath writ
An everlasting script
Hath played at fellow with God.”

Mrs. Stobart—on account of her husband’s health.

Mr. Frank Romer—who is unfortunately ill, and unable to be with us. He was to have spoken.

It is a great pleasure to me to take the Chair to-night. We have in turn entertained Doctors and Journalists, but to-night we entertain those who are of my own profession—Authors. We have a number of distinguished Authors here, and I should like just to mention the names of each of them with perhaps one word of comment. Sir Arthur here followed with some leading names.

We drink the Health of our Guests, to whom we send our best wishes, and whose Health also we wish to include in this Toasts.

To our Guests.—

Mr. Shaw Desmond.

Mr. Chairman, Ladies and Gentlemen,—It is by a very curious coincidence that I have just come from Everyman’s Theatre in Hampstead, where we have had a discussion upon Strindberg. One thing to me has an inference in that discussion was the fact that although many clever speeches were made, nobody seemed to see the “ centre ” of Strindberg.

I have seen several of his Plays in Scandinavia. The thing that struck me in Scandinavia about Strindberg was this curious phase as a writer. It may be true to every writer, I know, to a greater or less degree, but if ever there was a writer who sat perfectly automatically, so to speak, at his manuscript and received an inspiration, which could not possibly emanate from him, that man was Strindberg.

It is a very singular thing that no speaker at Everyman's Theatre two or three hours ago seemed to put his finger on this point.

Besides the great Swede, I do not believe there is any writer that is worthy of the name who has ever taken a pen in his hand that has not been conscious at one time or another, of what I call "spiritual guidance."

I remember some years ago going to play a team at Colney Hatch, with ten others, and one doctor. My only difficulty was in finding out who the Doctor was.

When I was last in Copenhagen, I discussed this question with the famous Alienist, Mr. D., and he told me quite frankly he had never set to work to consider this matter, which shows you the obvious explanation of men like Strindberg.

In this country we have a Christian Church, hundreds of Churches, thousands of Clergymen. In all these Churches, it is astonishing that no sincere individual ever for a moment puts forward the theory of inspiration in the pulpit. I mention this case simply, not merely to challenge anybody, but merely to draw the attention to the fact that men and women are missing the central thing.

I am entirely convinced that all writing is largely a question of inspiration. Even men like George Bernard Shaw owe their inspiration to invisible guidance.

And so I say that the whole onus of seeking truth in honour lies with those people who call themselves scientists. We are going to say to these men that it is from their shoulders the arrow heads of truth travel. Psychic Science is the root science of all sciences. The thing for the Scientists and Physicists to concentrate on, is not merely the thousand and one things to-day—they should give at least a molecule of their attention to the science that lies behind life.

Mr. Stancomb.

Ladies and Gentlemen, in this congregation, there is no one more deplores the absence of Mr. Romer than myself. To be asked to fill the position—to occupy the position is one thing, to fill, another. I feel perfectly unfitted to fill the place that Mr. Frank Romer occupied. Of course, I feel that it is a great honour to be asked to propose the toast for the College. I have been connected with it for some years, and I hold in the highest esteem the people that brought the College into existence, and it is with very great pleasure that I propose the Toast of the College this evening.

Now, I think we shall all agree that one of the great tragedies to-day is ignorance. It does not matter where you go, or where you look, or

whether you have got to set a mouse-trap or build a house, you must have knowledge.

Regarding psychic science, it is much higher and greater than any known objective science with which we are acquainted to-day. The British College of Psychic Science seems to me to fill this need. I do not say the people running the College know everything that is to be known on the subject, but they can give you very valuable information upon many of those perplexing points which trouble us.

You can go and get advice on many subjects which one does not know very much about. You will find a staff of very kind sympathetic souls, who will show you courtesy and kindness, and who are doing, in my opinion, most valuable work.

I remember when Mr. and Mrs. McKenzie commenced in 1915. Since then, I understand, the College has been placed on a different footing. I believe it is now run by a Committee of devoted people, who understand as much as is to be understood about these very difficult matters. In that College, I find we have communication with mediums of good character, people who are reliable. That, ladies and gentlemen, is a very great thing, because if we go outside, we do not know exactly who the people are we are sitting with. From the highest and lowest in the College you will find consideration and kindness and courtesy. There are opportunities there—you can go and hear lectures; there are people who will help you on different subjects; opportunity for discussion. There is nothing like it in my opinion.

There is a Library. Books dealing with the subject of life after death, survival, communication—all the great modern works.

The College is accomplishing a great and valuable purpose. I like the people, the atmosphere of the College, and I wish every success to the College.

Mr. McKenzie.

Friends,—I feel it my duty in representing the Members of the British College of Psychic Science and the Council that are so ably working in co-operation with myself and a few others, to bring to the general public under reasonable and practical conditions, the manifestation that there is a Spiritual world, and that it is really possible to communicate with it.

We do not take up the attitude of the Psychical Research Society of England, who think that it *may* be true; the attitude that we take up at the College is that it is an actual fact, and that we, in the College, through our sensitives, know it to be an actual fact.

Steadily throughout the year, day by day, and hour by hour, are drifting into the College interested students, who want to know whether the thing be a reality or not.

I could mention hundreds of names, many of them eminent people, who have thanked me for the service that the College has rendered through being established in this way.

But, in listening to Mr. Shaw Desmond, I would just like to relate, seeing that we have here to-night a number of eminent representatives of the writing profession, an instance that happened to me some years ago. I think it would interest you, and is apropos of the point brought up by Mr. Shaw Desmond.

I was communicating through a medium, a woman that I have known for 35 years, and I have never once found her stray from the truth. I tell you that to give you some sort of idea of the standing of the personality.

One day, an entity—Lord Bacon—possessed the body of this medium, and spoke to me. After discussing various matters, I said to him “Perhaps you will be able to enlighten me as to whether you were the writer of the Plays that bear the name of Shakespeare.” He said “No!” much to my surprise, because I had a very strong impression that if he was not the writer, he had had a great deal to do with these writings. The lady also had that impression, and therefore I tell you this to show you it was not the sub-conscious mind at work. “Was Shakespeare the writer?” The reply was, “He is here.” Presently he was received by the medium, controlled and spoke and stated that he was *not* the originator, and never could make the claim; that he was an uneducated man, but that he knew something of psychic matters, and we would be able to understand how his peculiar personality might have been used by higher intelligences to give the wonderful message to the world that bore his name. I then said, “Can you tell me who it was that controlled you, and gave this message.” He said “Well, he is here with me, let him speak for himself.”

Presently, another being spoke. He informed me, that he had lived in Greece, that he was a poet in his day, and had sought to educate the people on spiritual principles. “After a certain success,” he said, “I passed into the spiritual world from death. I enjoyed for many hundreds of years the glories of that celestial region. At last, I thought, I would like to come into contact with earth, and see for myself how children of earth were in their development. I graduated to one of the leading nations of the world. There I found the same benighted ignorance in the mass of the people as I had known in connection with the people of my own day. I cast about looking for someone that I might use, and found a man known as Shakespeare.” “Then,” I said, “what was the name you were known by on earth?” His reply was one phrase.

“I was known by the name of Euripides.”

This incident happened somewhere about eight or nine years ago, and notes were made at all of our sittings taken at that time.

It was something like two or three years after that in reference to our good friend, Mr. G. Bernard Shaw's criticisms of Shakespeare, I cannot repeat the exact words he used, but he makes some remark like this—It is a peculiar thing that, going through all the written records of the past, there is no other poet or writer who gives his message

in that rhythmic style or the kind and quality of message but one, in all the records of the past, and that was Euripides.

It is very strange, because I may say that neither the medium or myself had any recollection of reading anything of Euripides.

And if this is true—if the personality was really Euripides—he was making the admission which may throw some light upon the very difficult problem regarding Shakespeare's plays and writings, and this may give you some food for thought.

Now then, Mr. Shaw Desmond also brought up the subject to-night of forcing the scientists to pay attention to the marvellous facts of Psychic Research. I am going to tell you that I do not believe that we have to look to the ordinary scientist of material science to help us to study and understand the subject. We, as representatives of Psychic studies have long waited for encouragement, and done everything in our power to bring them into the knowledge of the marvellous facts that we, as psychic scientists, have come into contact with; and I can assure you, friends, the results have been very sad.

I come into contact with scientists of Britain and America—and I think the ordinary material scientist is the last man in the world that I should ever look to, to help us in the study and development of psychic matters. They are not fitted for this work. Now, here is one thing in the investigation that I have observed. Around each individual, there exists a psychic atmosphere, which when brought into contact with a medium, causes good or bad results. There are people, sitting again and again with very distinguished sensitives, who will have failure after failure if they are of that peculiar quality that does not produce good results when in contact with mediumship. What is that peculiarity around those people that succeed? There is undoubtedly a psychic atmosphere, a continuous flow and emanation from the physical and psychic body—principally the latter, that is playing like rays of sunshine upon the sensitive. The sensitive feels the sunshine that is suitable to them, and will blossom and expand. The opposite effect is like a cold blast of air. There is no steady application of the mind to the subject at all.

I do not blame them, they have another job to do. They have made their reputation for success in other fields of research work. Why should we ask them to risk their reputation on this subject? Let us fit our own students, making our selection wisely. They are the psychic research scientists, not the men who have studied other subjects outside.

That is what the College is doing day by day. It has spent thousands and thousands of pounds.

I look back on the light and illumination that has been brought to myself and to many others through this open door. But before I knew, I was like a man wandering through the world, like a man walking through a fog, and when I entered into contact with those minds that are standing ready to give help, it was like those mists rolling away, the mountains around were as clear as the sunlight. My vision was

clear, and, my friends, let us not forget in psychic science, that it deals with the spirit. It is not a cold, calculating thing—it is something that the soul must do—not a dead mechanical machine.

That is what the British College is standing for. I hope, as the years roll on, you will realise that this work is worth co-operating with.

Mr. Cotesworth Bond.

Ladies and Gentlemen,—It was arranged at first that I should speak first, and I am very sorry I did not stick to that, because my speech will fall very flat after Mr. McKenzie's.

I was asked to reply to this toast because I am carrying on Mrs. McKenzie's work in her absence, and as a good many of the members do not know me, it was felt they would like to have a look at me. Well, here I am!

Well, I am very glad to be able to report that the College increases its membership steadily, but very slowly. We now have the number of members which the College aimed at when it was started, that is, 500. As a matter of fact, we have 513 members, but a very large proportion of these are country members, and I think that it can only be considered as disappointing that in this City, the largest City in the world, the membership of the British College of Psychic Science should be under 200. And I do appeal to our fellow-members that they will try and get their friends interested sufficiently in this subject, to join the College, and see what we can do, because we can give them enormous help and assistance. I shall not be satisfied until our London membership is between 400 and 500.

We have a lot of work to do, especially in the training of mediums, but we have to consider ways and means, and we want to be able to spend a certain amount of money on this question of mediums. We do not want to be extravagant, but we do want to have a real school of mediumship, and we want to maintain the British College in its reputation as being the finest training school for mediums in the world. This, I think should be one of the principal aims of the College.

Last year, we had 2,067 private sittings. We had 60 lectures, and we had circles once or twice a week, and public demonstrations. We had such lectures as given by Dr. Crandon of Boston, the most convincing lecture I think that has ever been given at the College: a lecture from our friend Dr. Whymant, who gave us convincing evidence that he had spoken in the Chinese of the day with the spirit purporting to be of Confucius. Dr. Whymant is a great Chinese scholar, and he knows ancient Chinese, and I do not suppose there are a dozen Europeans who do.

I should like to say a word about "Psychic Science." As you know, Mr. De Brath is now editor, and since he has taken over the editorship, the matter in the Magazine has become increasingly interesting, and I think we owe our thanks to Mr. De Brath, who is not here to-night (owing to his deafness, he cannot hear) I think we owe our thanks

to him for all the work he has done. A few months ago, this Quarterly was giving considerable anxiety, and it became a question as to whether it would be possible for us to continue to bear this expense. I am very happy to say that to-day, owing to the assistance that we have received from members, and also to the increased circulation.

Now, as I am in an official position, I should like to state what I consider the College should stand for :—

I have mentioned the question of mediums, but in addition to them, I quite agree I am sure, in passing, with everything Mr. McKenzie said, I consider that the College should stand for brotherhood. We want to be in a position to be able to say to all—be they whom they may—that the College is the place where, no matter what class, cult or religion, all may come in, and be welcome, and find brotherhood awaiting them; not only from our own side, but brotherhood from the other side. Truth, brotherhood, tolerance—and Tolerance with a capital “T.”

Before I sit down, I should just like to express my appreciation of the Staff, for all the work they have done, and, in this connection, I should like to mention Miss McKenzie, who by her knowledge of the details, cheerfulness and intelligence, has enabled me to carry on.

I should also like to thank Mrs. Kitchen. Mrs. Kitchen, although not a member of the Staff, has devoted her time to the College, in addition to looking after the library she has recently taken on the development classes, such an important branch of our College work, and she has taken this on with great promise. It is not an easy task, it requires strength, tact and sympathy, and Mrs. Kitchen, I consider, fills the bill in every respect.

And now I must not forget the Mediums. Everyone who visits the College will realise that the standard of Mediums there is exceedingly high, and in order to maintain this standard, they have to give up their whole lives to it. They have to sacrifice a great many material pleasures and enjoyments, and they are willing to do this. I hope that the day will come when the gift will be reckoned as God-given, and will be treated accordingly.

And lastly, but not least—by no means least, I would like to say a word of thanks to those unseen others who enable us to communicate and get phenomena. We may be the best of sitters. We can have the best of Mediums. But could we do any psychic work at all if we do not get the assistance from the other side? We do not know the hardships, the trials and difficulties they have to go through in order to help us poor human creatures, and how weary and long the task is. But we can realise, some of us, something of the difficulties they have been encountering, and therefore I say: SPIRITS, WE SALUTE YOU, AND WE THANK YOU !

At the end of the speeches, psychic experiences were given by :—Mrs. Ch. de Crespigny, Rev. C. Drayton Thomas, Rev. E. Lamond and Mrs. Kelway Bamber.

A CALIFORNIAN VOICE MEDIUM.

By Mrs. BARBARA MCKENZIE.

Mrs. Estelle White, of San Diego, is one of the well recognised voice mediums in California. I was present on three occasions at her public circles during my stay in that city. About twenty persons were present on each occasion, the majority apparently having been there before. A few newcomers seemed to be friends of old sitters, and had been brought by them.

Mrs. White, who is a pleasant, stoutish, middle-aged woman and occupies a very nice house; her husband, a lawyer, is deeply interested in her work, as are also her father and mother who reside with her. Her father, well over seventy, of Irish-Scotch extraction, is a good clairvoyant, and is often present at the voice circles and able to assist by his gift.

Mrs. White sits in the centre of the circle, by a small table, and on the floor are two pasteboard trumpets. The sitters do not hold hands, there is no luminous paint on the trumpets and no light is allowed. The door of the room leading out to a hall on staircase is left open much to the advantage of the ventilation.

I found Mrs. White's sitters anxious for spirit messages from their own relatives, and very few questions of the material order, so frequent in such circles in U.S.A., were asked.

As there was no control of Mrs. White, my observations had to be confined to the character of the voices, and to locate Mrs. White if possible by means of her own voice.

She is apparently normal during the proceedings and no sooner was the light switched out by the medium herself, and a hymn begun, then a powerful male voice was heard to join in the singing. This was greeted as belonging to Mr. Bow, the chief control, who was said to have been when in life, a former sweetheart of Mrs. White's mother. The voice, a bass one, was most natural and manly, as natural as that of Dr. Sharpe, the control of Mrs. Etta Wreidt, of Detroit, so familiar to English investigators. He greeted everyone in the circle by name, and with a kindly word, and promised to do his best to assist all friends of the sitters who wished to communicate. On several occasions while he was speaking to some one near me, I noticed that Mrs. White coughed, without any break taking place in Mr. Bow's words. If the medium's larynx is drawn upon in a way which presents formation of words while the trumpet voice speaks, this might not hinder a sound such as a cough which requires no particular articulation. On other occasions Mrs. White's voice follows the trumpet voice almost instantaneously, commenting with the sitters on what has been said.

A voice purporting to be that of "Black Hawk," Evan Powell's guide, greeted me, but nothing evidential accompanied this. I had heard of this guide making himself known before on one occasion at Mrs. White's to Miss Harvey, of Hulham House, who believes he did so in fulfilment of a promise made in Devonshire through his own medium. Another communication to me was from the late "Ian MacLaren," just a greeting on the work accomplished in England. I remember that when Mr. McKenzie visited Mrs. White in 1920, this same communicator spoke to him. He was not known to us personally, but we had a deep regard for him as a preacher and writer, and however one may regard it, it is astonishing that after a lapse of seven years, during which Mrs. White must have seen many thousands of people, I should be greeted within a few hours of my arrival in the City by this communicator. Some say that the sub-conscious mind forgets nothing.

A lady sitting near by, was greeted by a voice said to be that of Rudolph Valentino, who was known to her personally, but not being acquainted with the late film actor I could not gauge the value of the message. An Arab guide of another sitter sang in an unknown language in a distinctive voice with foreign intonation, and several Indian guides were particularly busy with their friends, advising, magnetising, and in general promising the greatest protection. Several children's voices were very natural, while other voices had a great likeness to that of Mrs. White, who tells sitters that this may often happen especially on a first occasion. The voice of a negro woman, an old servant of one of the sitters, seemed to me to be particularly good, my ear having become somewhat attuned to darkey language through various contacts in U.S.A. Touches by warm hands were experienced on the head by myself and others, and I could not say on this or on other occasions that I had any sense of a large body such as the medium's being close to me. The sitting which lasted about an hour and three quarters was pleasant and harmonious, and was closed by Mr. Bow's voice dismissing us. Within a minute of this, the light was turned full on by Mrs. White who seemed to be herself at once.

On a second visit, my son, Mr. Stead, and Raymond, presumably Lodge, all purported to speak, but I could not get any outstanding evidence, either by voice or word as to personality, although Mr. Stead's was a fine manly voice. One feature of this séance was a conversation in Portuguese carried on by a sitter with her mother. The sitter could speak English quite well, but the mother who had passed away in U.S.A. had never learned English. I spoke to this sitter afterwards, who said the accent was very good; that the words were of a simple nature such as her mother would use in life, and that she had had many similar conversations with her mother on previous occasions.

Mr. Godsal, referred to later in this article, told me that on one occasion at a séance at Mrs. White's at which he was present, a woman was spoken to by her mother in a strange tongue, which he could not

identify. Inquiring as to what it was, he was told it was "Oc," the tongue of Languedoc, which her old mother always used in life. I heard, too, of other languages being used, so that we must either allow that simple Mrs. White, who is a very busy woman, has taken the trouble to learn many languages, and uses them in a way which would deceive the very elect, or that as with Mrs. Wreidt, Valiantine, and others, she can on occasions be used to transmit unknown tongues.

Mr. Godsall reported to me also that on one occasion at Mrs. White's, the trumpet was laid on his knees, and that he was allowed by Mr. Bow to hold it at both ends, while the voice spoke, and that he could feel the vibration in the trumpet he held. I was not fortunate enough to experience this, but on my second visit, when the séance was over and we stood with others in a brilliantly lighted hall, Mrs. White said that at private séances she was often able to secure voices in the light, but that she could not do so in a public circle. She was holding her trumpets in her hands as she spoke, and suddenly said, "Hold this to your ear, Mrs. McKenzie." I put the wide end of one trumpet to my ear, while she held the other lightly in her hand at the level. I kept my eyes on her mouth, which was about four inches from the side of the small end of the trumpet, and was turned away from me. Immediately a whispering voice, seemingly in the middle of the trumpet was heard, giving me a greeting in a few conventional words. I could see no movement of Mrs. White's facial muscles, but asked her to turn and face me. She did so, and again the voice came with quite clear enunciation, but in whispered tones, and still I noted no movement of Mrs. White's lips. Several of her private sitters also claimed that on occasions etherialised figures were seen at the private séances, and on other occasions she has been used for fine inspirational music when conditions were right.

Perhaps Mrs. White may come to England on some occasion when her responsibilities regarding her parents are relieved. Her gift is one which would repay study, and is apparently a source of great comfort to many seekers in San Diego.

MR. BRERETON'S EXPERIENCE.

DEAR MR. EDITOR,—Mr. R. Brereton, a retired Non-conformist lay-preacher who communicated to me the case here following, has been known to me for about ten years. He and his wife received some convincing messages from his only son, killed in the war, through Miss Bazett. Detail will be found in her book *After Death Communications*, p. 39. Subsequently they experimented cautiously with the Ouija-board and obtained very good results. The facts contained in Mr. Brereton's letter afford such excellent evidence that I asked his permission to forward them to you with the corroborative note to my questionnaire.

Yours, &c.,

H. A. DALLAS.

A.

DEAR MISS DALLAS,—It gave us great pleasure to have your letter. We had often thought what an evidential case this was, and had thought of sending the particulars to *Light*.

I have answered the questions on your questionnaire, and have also obtained a letter from Mrs. Porter on the lines you suggested and now enclose it. The message came on December 25th, 1924, after four members of our family had spoken to us through the Ouija. It was given as follows:—

"Will you say to my mother that we are very happy here in heaven. We sing praises to our God in a beautiful place like a cathedral only more beautiful. Spirits are very beautiful when they are good, but not when they are naughty. They will all be good some day, then they will be beautiful as well."

Mrs. B. asked. "Who spelt that?"

Answer. "Charlie Porter. S is with me. I went in the War : S., later. Will you say we are together."

Q. Where does your mother live?

A. "Fri . . ."

The guide then said, "Stay now, you have done enough."

When "Fri . . ." came through Mrs. B. thought it must mean Friar St., Worcester. I tried there without success. On Feb. 26th the guide asked if we had found Charlie Porter's people, and on the negative answer, he said "I know you have tried but in time you will succeed. You must try again and again till you do."

During the latter part of May, 1925 (after making enquiries in many places and travelling many miles in train, tram, and 'bus), I found the name in Worcester Cathedral in the books containing the names of all soldiers in the Worcester Regiment who had died during the war.

Mr. Brereton then applied to the War Office, and received the reply that the regulations did not admit of disclosure of the address, but offered to send a letter. He continues:—

"Many weeks later, a friend of Mrs. Porter's called and explained that she had been ill but would come to see us later. She did come, though at present she could not understand the matter. We told her all about it, which led to her believing that the message really came from her son.

"We have had several messages since, and Mrs. Porter has been overjoyed to receive them."

"With reference to the person called 'S' we could not make out who was meant and thought it might be a sister, but it transpired that Charlie referred to his cousin Stinton (called 'Stinty'), who, as will be seen from Mrs. Porter's note, died a year later"

Yours faithfully,

R. BRERETON.

The questionnaire alluded to in the above is as follows:—

1. At what date did you have this message ?
December 25th, 1924.
2. Did you or your husband hear of the death of Charles Porter before that date ?
No.
3. Was he, or his mother, known to you at all ?
No.
4. In what way did the message come ? Chair-audience ? Table Tilts ? Writing ?
By the Psycho - board.
5. Where is Frith Common ?
About 12 miles off near Tenbury Wells.
6. How long ago did your husband preach there ?
More than 30 years ago.
7. Can you get Charles Porter's mother to write a brief note saying that she had not seen or corresponded with your husband since her son's death, till she received the message ?
Yes, it is enclosed.
8. What was the date of Charles Porter's death ?
September 6th, 1917.

Letter from Mrs. Porter, Frith Common, Worcestershire.

January 17th, 1928.

" My son Charlie, was killed in the war on September 6th, 1917. Some time later on I received a letter from Mr. Brereton through the War Office enclosing a message from Charlie. I did not understand it because I had never heard of anyone getting a message from those who had died. I had never spoken to Mr. and Mrs. Brereton, nor had I heard from them, or about them until they sent me the message. I used to fret a great deal, but now I know that Charlie is so happy I do not grieve any more I am glad that his cousin Stinty is with him because they were always such pals and so fond of each other. Stinty died September 12th, 1918.

A. PORTER.

There are other intimate letters from Mrs. Porter which reveal a simple-minded soul, and state some further details of the intimacy between the cousins.

FROM OUR CONTEMPORARIES.

Proc. S.P.R., Novr., 1927. The Case of the Will of James L. Chaffin, is a very interesting document in which a testator of the very peculiar habits of some testators, wrote a will, unwitnessed, in holograph, and hid it in his Bible. He appeared to his second son in June, 1925, and indicated where the will would be found. Judgment in the Superior Court of North Carolina was given by consent, the jury having found that the will was in the actual handwriting of the deceased. The case is interesting as having been tried in a Court of Justice.

The Journal S.P.R. for February contains a report of the Lecture given by Dr. Crandon, on Friday, December 9th, at a private meeting, which precludes any comment upon it.

* * * * *

Revue Metapsychique. Jan.-Feb., 1928, contains a remarkable notice of a psychic painter, M. Augustin Lesage, a working miner, who was inspired to paint decorative canvases of extraordinary intricacy. Fourteen plates are given of his efforts. These are sustained. They have none of the rapidity of touch which characterises the work of Nusslein recently exhibited in London, but on the contrary are worked out almost in the style of a miniaturist. He worked at the Metapsychic Institute under close supervision. The canvases are their own testimonial. He retouched nothing, but works straight from his inspiration. Dr. Osty who has given close attention to the work concludes provisionally that the explanation is still to be sought.

Psychic Research, Jan., 1928, is the new form taken by the Journal Am. S.P.R., it contains the first of the Latest Developments in the Margery Mediumship, by Mr. Malcolm Bird. He deals mainly with the teleplasmic thumbprints, and his testimony is detailed and valuable. We hope to give an extended notice of this mediumship in our July issue, and therefore refrain from comments thereon in the present number.

* * * * *

There is a very remarkable article by Mr. Bligh Bond on the Mind in Animals. He experimented with "Black Bear," a black Shetland stallion pony, aged 10½ years, the property of Mr. Thomas Barrett, of Briarcliff, N.Y., in whose possession it has been from the age of five months. The tests are of the same kind as those applied to the Elberfeld horses, and were answered in the same way. The curious thing is that the spelling of words by letters picked out by the pony are sometimes correct or nearly correct, and sometimes phonetic. For example on the diagonal of a square, the pony picked out the letters L-I-N-E-O-F T-H-E H-Y-P-O-T-H-I-N-U-S-E; and G-E-T-O for Guiteau. But when a pony can say that he draws his inspiration from "G-O-D-" we must await further developments.

Mr. Bird remarks: "If we find an animal who can do what Black Bear does, and if we judge that he does it by his own normal mental powers, surely this may suggest that in our search for the limits of

normal human mental powers we should go further afield than we have usually done. And, finally, if we judge the whole thing to be a clever trick . . . its analogy . . . throws it into our field."

Professor Winther's Experimental Enquiries into Telekinesis is an interesting example of experiment which might well be followed out in England, which appears to be lagging behind in direct experiment. Pendulums of various materials and masses were used in pairs from a common suspension ; and a wide range of independent motions were obtained.

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Bulletin VII. of the Boston S.P.R. consists of four experiments with mediums Rudi Schneider. (13 sittings) ; Mme. Silbert (2 sittings) ; Jan Guzik (3 sittings) ; and Mrs. Batten Baylis (one sitting). All are considered fraudulent, mainly on suppositious grounds.

Whether these mediums actually were fraudulent or not must be left to the comparison of Dr. W. F. Prince's report with those of other sitters. With respect to the Schneiders, Dr. von Schrenck-Notzing's prolonged account of his precautions may be read in the present issue, and in his *Materialisation-phenomena* ; his experiments lasting over years. With regard to Jan Guzik, Drs. Geley, Osty, Roux, and Moutier, Professor Richet, Santoliquido and Flammarion, M. Sudre, and Sir Oliver Lodge testify to his genuineness. Conviction of genuineness are more likely to be reached by positive experiments than by those in which, as Dr. W. F. Prince avers, fraud was possible. Dr. Geley and his group experimented with Guzik for eighty seances with every precaution against fraud that ingenuity could devise. He details these in pp. 272-334, *Clairvoyance and Materialisation* with the conditions of control. Dr. Prince's sceptical observations will probably confirm sceptics, who have not studied Dr. Geley's and Dr. von Schrenck-Notzing's works, in their disbelief. They will not affect those who have reached belief on positive testimony. Once the phenomena have been proved true, such negative experiments become mere individual charges of fraud on a narrow basis of experiment, and do not touch the real grounds of conviction. Disputations of this kind may go on for ever and are the dullest of all dull reading. The limited space available in this magazine is reserved to positive experiments conducted with adequate precautions, on which readers can form their own conclusions. Every care is taken to exclude those which can fairly be considered doubtful.

The outstanding event of this quarter is perhaps the opening of The Sunday Express to a serious defence of Spiritualism by Sir Arthur Conan Doyle. He contributes an able article in each issue, thus bringing the facts before the general public. This gives rise to an enormous correspondence in which the salient features are the pathetic ignorance of all religious as well as of all psychic facts, and the assurance with which the writers handle them.

NOTES BY THE WAY.

Mrs. St. Clair Stobart, who was Chairman of the Council last year, has published a book entitled "The 'Either-Or' of Spiritualism," which is under review elsewhere. This book deals in the same way as her other two publications, "Ancient Lights," and "The Torch Bearers of Spiritualism," with the great men of Greece and Rome from Homer to Cicero. There is a considerable prologue which shows a knowledge and introspection which should give all cause for thought. We congratulate Mrs. St. Clair Stobart on her book. It is wonderful how she is able to find time for such work in the midst of all her other activities.

Two other members, Mrs. Nicholas Williams and Mr. Frederick Haines, have published books in the last quarter. They have come in too late to be reviewed, but we shall read them with interest, and hope to review them next time.

In addition to the above, attention should be drawn to the two pamphlets, "A Word of Warning" and "What Does Spiritualism actually Teach and Stand For?" by our President, Sir Arthur Conan Doyle. It is hoped that they will have a wide circulation as they should prove very useful and instructive to members who are seeking to interest new enquirers.

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Readers will probably be aware that Miss Harvey and Miss Chilton have disposed of Hulham House, where they did so much good work under Dr. Beale's care in healing. It has now been taken by Dr. and Mrs. Salt, who are carrying on the work. Miss Harvey and Miss Chilton have gone to California, where they intend to establish a healing centre. We hope that their work will meet with the success which it deserves.

* * * * *

Our Honorary Secretary, Mrs. McKenzie, made a long stay in California, especially the Southern part, where she met a great many interesting people, and she writes most encouragingly about the movement there. One does not find the rush and bustle in Southern California that there is elsewhere in America, and the climate is as near to perfection as it can be. Mrs. McKenzie has benefited immensely in health through her rest, but she evidently has the feeling that it is rather too much of a Lotus Land; she mentions a case in which an attempt was made to prevent a grandmother having the custody of her grand-child owing to the former being a medium. The barrister who defended her, was allowed by the judge to speak for fifteen minutes in open court on spiritualism, with the result that the medium was allowed the custody of her grand-child, it being ruled that spiritualism was not a sign of "incipient insanity."

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Dr. Crandon of Boston, writes that he has commenced experiments with a view to proving the difference in personality of Margery (the medium), and Walter (the control).

Doubtless, Dr. Crandon will carry on these experiments with the same meticulous care that he has adopted in his outstanding work of the last two or three years, and we feel sure that he will be able to reach the same definite conclusion. We cannot be too grateful to Dr. Crandon for the wonderful work he has done for the cause of proving survival, and we should especially like to remember Mrs. Crandon ("Margery,") and Walter (the control), in this appreciation.

In one of the photographs which Dr. Crandon showed on the screen at his lecture given at the College in December, a curious result was shown. The picture was photographed by three cameras, an ordinary camera, a stereoscopic camera, and one with a quartz lens. The first two show no results that could not be seen by the human eye, but the picture obtained by the quartz lens shows, an object in one of the pans, which was apparently placed there by spirit intervention in order to make the scales balance. It was cylindrically shaped, practically transparent, and there was nothing of this to be detected either by the eye or the ordinary camera. This, we think, is a matter of very great interest, and opens up a field for experiment which may be far reaching. We are happy to be able to state that an anonymous member of the College has presented us with a quartz lens, and that Dr. Crandon has supervised its manufacture and advises us that it will be considerably better than his own. We hope to have a physical medium at the College next term, and to be able then to get some interesting photographs. We should like to express our sincere thanks to the donor of the lens.

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Readers will be glad to hear that Mrs. Garrett's mediumship at the College is steadily improving, and the philosophical teachings which her controls are giving are becoming increasingly interesting and important. The study of some of the records received, on which it is hoped by the recipients to give lectures and to publish full reports, should go far towards squashing the arguments used by ignorant people, that messages from the other side are always banal and uninteresting. Mrs. Mason's evidential mediumship is improving rapidly, and her percentage of really good sittings is high. In addition to these two mediums, Mrs. Nordica, a medium who has come over here from South Africa with a great reputation as a clairvoyante, is giving sittings. Mrs. and Miss Campbell are also available, they are developing trance mediumship, and are giving every promise of becoming reliable sensitives. Mrs. Barkel, who has sat at the College for three years, has, we regret to say, left the College to work in her own home.

No definite arrangements have been made yet as to a physical medium, but active tests are being made in the hope of obtaining the services of a really first-class sensitive for these phenomena. This type of mediumship is apparently becoming increasingly rare, and it is most important that no medium should be engaged for College work who has not been very thoroughly tested, so that we can vouch for his or her powers. It has to be remembered that only in very rare instances can physical phenomena be obtained in the light, and if anything like complete darkness is necessary, the control must be stringent. It is often found that after a lengthy series of sittings, with the same people, phenomena can be obtained in light. But it must be remembered that at the College, sitters

have to be continually changed and this makes it much more difficult, sometimes even impossible, for the same phenomena to be repeated.

We shall leave no stone unturned in our endeavour to obtain the services of a medium for physical phenomena.

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Mrs. Kitchen has very kindly consented to take over the management of the development classes. She takes into these classes both those who wish to develop their psychic powers for private and public work, and the results, so far, are very gratifying. This branch is one of the most important of College work, and we hope as time goes on to increase its importance and usefulness.

BOOK REVIEWS.

"SONS OF GOD AND SONS OF MEN."

By E. H. Gilmour. Rider and Co. 4s. 6d.

In "Sons of God and Sons of Men" Mr. E. H. Gilmour has made a genuine endeavour to dispel the mists which surround the book of Genesis. Many of his readers will be startled by his treatment of this subject, but none will deny his sincerity of purpose, nor question the high motives which have actuated his work.

To be told that "the first three chapters of Genesis relate in the most concise and authoritative manner the facts as to the creation of man," comes somewhat as a staggerer in these days, but Mr. Gilmour does not leave us there. He clearly points out the greater meaning behind the recorded word, and from the story of the Garden of Eden up to the birth of Christ has many helpful thoughts for the student of Bible literature. He proves to his own satisfaction that the Hebrew narrative of the creation and fall make the present unsatisfactory condition of the world very much easier to understand than any other theory. When it comes to the Virgin birth, Mr. Gilmour's explanation of this controversial subject can only be thoroughly digested by careful reading of the whole of that part of the book entitled "The Incarnation." To take an isolated sentence, or to quote any one passage from it, would be unfair, and might create a false impression. Personally, we cannot accept his view, but at least he has the courage of his own convictions.

It seems to us the book touches its highest point towards the end. There is much that is uplifting and inspiring in the latter half, which holds a great message to the woman of to-day, a call to the realisation of her high mission in the world.

Starting rather in the minor key, one is heartened by a gradual progression throughout the book which ends on this triumphant major chord:—"The Lord's purpose was—and still is—the creation of an immortal race, united by love, in whom He, the Logos or God type, may be manifested."

"THE GREAT PROBLEM" AND THE EVIDENCE OF ITS SOLUTION.

By George Lindsay Johnson, M.A., M.D., B.Sc., F.R.C.S. With a Foreword by Sir Arthur Conan Doyle. Hutchinson and Co. 18s.

"The Great Problem" is one of the most comprehensive surveys of spiritualist and psychical phenomena that has yet been published, the chapters are well thought out, and the result is excellent in its clarity.

Dr. Lindsay Johnson sets forth nine propositions at the beginning of his book, and the following passage which is taken from the fourth proposition, page 26, gives the keynote to the explanation of psychic happenings:—

"(4) In all these cases which seem to be beyond Nature, exceeding Nature, or contrary to Nature, if we enquire closely, we shall find that they are invariably due to the action of the Soul through its own order of laws. All the genuine spiritualistic or psychic phenomena are undoubtedly due to the action of laws which govern the Soul or Spirit, *i.e.*, to *psychic* laws, and not to *physical* laws."

The book will appeal equally to the enquirer and to the experienced investigator, for within its covers can be pursued the whole gamut of psychical phenomena, from the miracles of the Old and New Testaments to the scientific investigation of modern miracles taking place on the Continent and elsewhere to-day.

Besides his own arresting and compelling experiences the author gives most generous excerpts from the works of others, with list of authorities pertaining to the subject of each chapter, thus enabling the reader to follow up to date any chosen phenomena to its utmost limit.

The evidence of a medical man of note to the truth of psychical phenomena will be appreciated; and the fact that Dr. Lindsay Johnson considers that the development of mediumship can be compatible with normal bodily and mental

health will doubtless carry great weight, as until recently the medical profession has been behind other educated bodies in taking a broad-minded view of these questions.

Written with an enthusiasm and spontaneity that is rare, Dr. Lindsay Johnson carries his reader along with him on wings of expectancy and hope. He presents a good case for the spiritualistic hypothesis, and those who differ from him will find it difficult to evade many of his conclusions.

On page 40 he gives an interesting summing up of the ways in which a spirit may be perceived :—

“ So far as I can understand, a discarnate spirit, *i.e.*, a spirit freed from the body, is quite invisible to our normal eyes, and can only make itself visible by partly materialising, but it naturally becomes much more visible when completely materialised, in which case it occasionally becomes undistinguishable from an ordinary living being. If, however, anyone present happens to be clairvoyant, then he can see the spirit form, without any materialisation taking place; but as I said before, it is always invisible to the natural non-clairvoyant human eye.”

And again on page 319 referring to automatic writing, he says :—

“ It may interest our readers to know that during all these years of my psychic experience, I have rarely received a message that was either profane, absurd or frivolous; on the contrary, by far the majority of the messages have been full of common sense, and always elevating in tone, when outside the level of ordinary conversation.” I have never once received a misleading message, or one tempting me to do anything against my conscience. I have never been refused a direct answer to any question I have put the spirits. The reply has generally been of a highly satisfactory nature, and contained exactly what I wanted to know.”

The author has much to say concerning the miracles of the Bible in the chapter entitled “ Certain difficulties explained,” and his scientific explanation of the ascension of Christ gives food for thought.

Dr. Lindsay Johnson is to be heartily congratulated on having produced a classic on psychical phenomena.

M. THURLOW LAMB.

THE HOUSE OF WONDER.

B. E.M.S. Rider and Co. 3s. 6d.

Miss E. M. Storr is so well known as the author of *One Thing I know*, and Dr. Beale, that a new book by her on the work of healing done at Hulham House will be welcomed by all who are aware of the benefits received by the patients there. The book opens with a Foreword by Dr. Beale himself, in which he gives his past history, and his present methods. He claims to be a medical practitioner who passed over feeling his work incomplete. The book is really a history of how that work has been continued. One case was of septicaemia caused by suppurating of the kidneys. “ The patient’s temperature was 106-deg. . . . At one time life seemed extinct, and Dr. Beale said that the heart’s action had stopped for a considerable time. The treatment was very drastic, nothing but yeast being given for twenty-four hours when the fever was at its height. Forty-two heaped teaspoons of yeast were taken, and by this, and other means, the poison was cleared, the fever reduced, and a gradual recovery brought about.”

“ He prescribes many kinds of baths—sun, milk, mustard, herbal and vapour baths. A case of acute sciatica was cured in four days by very hot salt and soda baths. Massage was given in the bath, and profuse perspiration promoted afterwards. After the final bath this lasted for eleven hours, the patient being rolled up in blankets, constantly rubbed down, and the blankets changed. On the fifth day the patient went out for a brisk walk. She has never had any return of the sciatica.”

These, and number of other cases have been given at length, and there can be no doubt that the patients have really been greatly relieved.

At a time when "psychic healing" is so much debated as the present, this book will be a valuable contribution to the literature of the subject. It deserves very careful reading as a record of fact.

S. DE BRATH.

ONE WORLD AT A TIME!

By Bernard Hamilton. (Hurst and Blackett). 15s. 6d.

Many things in this book are to the point, and the author criticises very fearlessly the teachings of the Church. In fact, there are very few subjects with which he does not deal with an able and sometimes vitriolic pen.

It is, however, only when the author gets down to Spiritualism that we feel we may criticise his views. Here he betrays an ignorance that is only exceeded by his egotism. Perhaps he is not serious when he tells us that at the age of twenty-three he knew more about psychic matters than Sir Arthur Conan Doyle knows now, or is likely to know. For we find as we eagerly turn the pages to learn of his psychic experiences that he has had no less than two. Once a hand clutched him by the throat, and once his soul got out of his body. From these personal experiences he was able to prove that Life existed after Death and passed on to less mundane things. Sir Arthur and the Rev. Vale Owen receive his abusive criticism because of the widespread publicity they have given to the truths of spiritualism which according to Mr. Hamilton, are not for the vulgar herd. In fact, Mr. Hamilton has very little use for any of his contemporaries, and he condemns them in no measured terms.

It is a book worth reading, if only to point out how much a student of life, philosophies and higher thought, may yet have to learn of the personal application of brotherhood, tolerance and humility.

C.W.M.

A COMMON SENSE VIEW OF RELIGION.

By A Business Man. The Psychic Press, 2, Victoria Street. 1s. net.

The title of this little book is well chosen. The writer has profited by his reading and experiences, and his book makes us feel how much better the world would be if we all took this view of religion. He rightly points out that many of us do not get beyond the phenomena of Spiritualism, and thus miss much of the beauty of spiritual teaching. The air is so full of religious controversy that his plea for tolerance and humility makes us wish his book could be placed in the hands of all engaged in the petty squabbles over forms and ritual.

S.O.C.

FROM WORLD'S UNSEEN.

By "M.A.," Ball. Coll. Oxon. Rider and Co. 2s. net.

This book consists of extracts from Automatic (impressional) writings. Friends and relations impress the writer, and much which they have to say, especially on prayer and tolerance, is sound and helpful. They teach much, however, which is controversial, and their views on re-incarnation will not be accepted by all. They wisely state that as their knowledge is far from complete they are liable to make statements which are only half-truths, and may require correction. The author and his teachers emphasise the necessity of taking up this branch of psychic study in no spirit of frivolity lest evil befall. The proceeds from the sale of the book are to be devoted to St. Dunstan's Hospital for the Blind.

CORRESPONDENCE.

SPIRITUALISM IN GERMANY.

To the Editor of PSYCHIC SCIENCE.

DEAR SIR,—In your review (January, 1928, PSYCHIC SCIENCE) of E. Clephan Palmer's recently published "The Riddle of Spiritualism," I noticed a tendency to consider the Schneider Séances as examples of "German Spiritualism."

Will you kindly permit me to say a few words upon this subject. Neither of the Schneider Brothers is a spiritualistic medium in the true sense of the meaning of spiritualism that is to say, none of the higher phenomena, which stand for the beauties of spiritualism, manifest through their mediumship.

They are excellent examples of physical mediumship treated upon a purely animistic basis. Though they, themselves, are convinced spiritualists, they have been trained from the beginning for scientific laboratory work, and it is a well-known fact that this sort of experimental work does not tend to develop, certainly does not encourage, mental phenomena, which is the true test of spiritualism.

The trance-personalities (or controlling entities of the Schneider Brothers) are treated merely as interesting examples of dual-personality, and are permitted no opportunities for intellectual expansion. As to the "vulgar manifestations" referred to, it is theoretically quite true that a highly cultured spirit personally would disdain such common tunes and jingles as the Schneider controls occasionally call for.

I, myself, am inclined to view this predilection for common jigs, which occasionally disturbs musical persons at the Schneider séances, as a reflex of the medium's own personality. Both these boys, though by no means dull, are devoid of any musical education, and personally are fond of Bavarian folk-songs.

As it is a well-known fact that the medium must be in a contented mood, in order to produce phenomena, there seems little doubt that the spirit controls (if they be "spirits," and not mere "trance-personalities" in the Schneider case) are obliged to reckon with the natural tendencies of the medium, so ask for that sort of singing which reacts upon the medium's sub-consciousness during the state of trance.

I make this suggestion, in extenuation of "Olga" (the "Rudi" Control), who, I may remark, always impresses me as of a refined nature, by no means an inferior kind of "spirit." (At least the hand which she materialises is a very lady-like refined hand.)

The point I desire especially to emphasise is, however, that the Schneider Brothers are, by no means, examples of German spiritualism.

To be sure, good mental mediums are rarer in Germany than in England or America, and as such a thing as a direct-voice medium is quite unknown in Germany, the higher forms of Spiritualism are at a disadvantage.

Nevertheless, in nearly every town, large or small, may be found a spiritualist group, the Berlin, Munich, Hamburg, Görlitz (as well as many Rhineland cities) being especially active.

Owing to the influence of a trance-medium in the Silesian city of Görlitz (a city of 94,000 inhabitants) the spiritualist community has grown in a couple of years from barely twenty to nearly a thousand, in spite of the rabid enmity of all the orthodox churches there.

Even the small town of Zerbst (Anhalt)—20,000 inhabitants—has no fewer than three separate groups of spiritualists. To be sure, the fact that Paul Schwenke, the inventor of the additor, is a resident of that town has greatly increased public interest there.

The most widely circulated purely spiritualistic publications in Germany are the fortnightly "Zeitschrift für Seelen-Leben" (Berlin), the "Zeutralblatt für Okkultismus" (Leipzig) and the Revalo Zeitschrift für Psychische Forschung (Hamburg). However, there are a number of smaller journals; in fact, I am told, that Germany has the largest number of psychic journals of any

European country. Certainly, she leads the list as regards scientific psychic research, a fact which was proved by the comparatively large number of German scientists, who were present at the Paris Congress last September. The scientifically conducted "Parapsychische Zeitschrift" (edited in Leipzig) is one of the finest organs of its kind. A psychical research society has recently been founded in Vienna, owing to the efforts of that zealous occultist, Countess Zoe Wasilko. A number of the most prominent scientists and professors of Vienna are members.

Yours sincerely,

FLORIZEL VON REUTER.

Wiesenburg Castle, January 23rd, 1928.

[I am sincerely sorry that I used the words of which Herr von Reuter complains. He is right, but I was so impressed by the essential vulgarity of the performance which Mr. Clephan Palmer took part in, and of which Mr. Sudre complains, that the words escaped me. I do not think we can draw a definite line between the animist and spiritualist phenomena. Discarnates seem to appear in the Schneider experiments. This illustrates the fact that most of these physical demonstrations are from relatively low grade intelligences, when they are not, as Herr von Reuter claims, purely animistic phenomena.—*Editor.*]

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BOOKS RECEIVED FOR REVIEW.

- "Blair's Letters." Communicated by James Blair Williams to his Mother.
Published by Old Royalty Book Publishers, John Street, Adelphi.
- "Thus Saith Cephra." A Spirit Revelation through Frederick H. Haines.
Published by Rider & Co., Paternoster House, E.C.4. Price, 5s.
- "The Astrological Tarot." By Georges Muchery.
Published by Messrs. Rider & Co., Paternoster House, E.C.4. Price 15s.
- "The Science of Numerology." By Walter B. Ginson.
Published by Messrs. Rider & Co., Paternoster House, E.C.4. Price 3s. 6d. net.
- "How to be Happy tho' Living." By Walter Wynn.
Published by Messrs. Rider & Co., Paternoster Row, E.C. Price 3s. 6d.
- "The Guardian Demons." By Warrington Dawson.
Published by Messrs. Rider & Co., Paternoster House, E.C.4. Price 7s. 6d. net.
- "What Dreaming Means to You." By Mary Stewart Cutting.
Published by Messrs. Rider & Co., Paternoster House, E.C.4. Price 3s. 6d. net.
- "The Locomotive-God." By William Ellery Leonard.
Published by Messrs. Chapman & Hall, 11, Henrietta Street, Covent Garden, W.C.2. Price 18s. net.

The College wishes to thank donors for the following books for the College Library:—

- "Ghostology." By William Danmar.
Published by Wm. Danmar, 5, 138th Street, Jamaica, New York City.
Price, One dollar per copy.
- "Revelation."
Published by Edgar G. Dunstan & Co., 11, Lincoln's Inn Fields, London, W.C.2. Price 3s. post free, from Bolton's Library, 179, Sloane Street, S.W.1
- "Modern Nirvanaism." By William Danmar.
Published by Wm. Danmar, 5, 137th Street, Jamaica, New York City.
- "Life Here and Hereafter." Edited by Fred Rafferty.
Published by Cosmos Publishing Co., San Jose, California.
- "Spirit World and Spirit Life." Edited by Fred Rafferty.
Published by Cosmos Publishing Co., San Jose, California.

THE QUEST.

A Quarterly Review.

Edited by G. R. S. Mead, M.A.

Single Copies, 2/6 net.; 2/8 post free.

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Vol. XIX.

APRIL, 1928.

No. 3.

"The Quest for God": An Early Moham- medan Treatise of Mystical Devotion ...	PROF. REYNOLD A. NICHOLSON
Precognition	G. C. BARNARD
Sumer: The Earliest Known Source Land of the Gnosis	THE EDITOR
Darwinism in the Melting Pot	H. REINHEIMER
Tomb Lore in China and Egypt	EDWARD GILCHRIST
Three Candles: II. England	DR. GERALDINE HODGSON
"Occult Science": Fads, Facts and Fic- tions	DAVID GOW
The Fools of God	W. G. HOLE
Thou hast no Saviour but Thyself	LEON PICARDY
The Cocoon of Dreams	J. B. M. MCGOVERN

JOHN M. WATKINS

21, Cecil Court, Charing Cross Road, London. W.C.2.

BOOKS BY COLLEGE MEMBERS.

Sir A. CONAN DOYLE.

The New Revelation.
The Vital Message.
Our American Adventure.
Our Second American Adventure.
The History of Spiritualism. (Vols. 1 and 2.)
The Case for Spirit Photography.

Mrs. ST. CLAIR STOBART.

Ancient Lights.
Torch Bearers of Spiritualism.
The " Either—or " of Spiritualism.

Mrs. KELWAY BAMBER.

Claude's Book.
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Rev. DRAYTON THOMAS.

Some New Evidence for Human Survival.

Mr. A. W. TRETHEWY.

The Controls of Stainton Moses.

Mr. A. CAMPBELL HOLMS.

The Facts of Psychic Science and Philosophy.

Mr. S. DE BRATH.

Psychic Philosophy.
Psychical Research, Science and Religion.
The Religion of the Spirit.

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Groups : Thursdays, 8 p.m.

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The aim of the Spiritualist Community is to provide a platform for those who seek to present Spiritualism under its religious and philosophical aspects.

knowledge which does not nullify the old. Gravitation continues to act, though we do not know how; and light travels in straight lines, even though Einstein may have shown that in an intense gravitational field it may be bent a little. And if we can't conceive of invisible bodies being made of stuff "like electricity," as some spirits have said that they are, we may recall that Sir Oliver Lodge, who is certainly the first physicist in England and perhaps in the world, sees no reason why this should be impossible (*cf.* "Raymond Revised," p. 208, and his latest essay); and further, that as soon as we leave the power-house where electricity is generated, the nature of electricity is quite unknown.

So perhaps stuff "like electricity" may be capable of being organised into "bodies," and the spirits may be right after all and know what they are trying to tell us! The real difficulty may be that we are trying to interpret one relativity in terms of the other, and refusing to admit that there may be a few things, say half a million, that we don't know anything at all about. But experiment will tell us all that we can know, and we shall in due time develop the language and organon of knowledge.

Now this existence of the soul as a real being is the core of our movement. There are many reasons to think that the soul is an etherial body animated by the spirit or mind. From the very first the soul has been called the Psyche, which means neither more nor less than the butterfly which is re-integrated in the chrysalis; the elements from which its wings are grown are just discernible in the grub. So it is with us: we have the elements of the new life within us now, but we cannot merely wait for the change as does the grub; we are in a higher state and are conscious of the Directing Power which is God.

For many generations humanity has looked for a resurrection of the flesh and a Day of Judgment. Spiritually and allegorically this is true; physically it is false. It is a childish representation that we have outgrown. Christianity began in a stable, and the most beautiful spirit ever born on this earth taught that Right Thought and Right Action are the keys of Heaven. His simple message, supported by the signs of spiritual power was, and is the condition of peace on earth. The materialisation in the "upper room" was the witness of his continued life. A similar occurrence converted St. Paul. The message was to all mankind without distinction. Love and Good Will are the essence of Christianity as contained in the Sermon on the Mount, the Fourth Gospel and the xiii chapter of Corinthians—the "more excellent way."

It will not be repeated. The signs have returned. We do not look for a personal return of our Lord, we know that the sentiment of nationality would make any such return futile. We look

for the white light of the Spirit poured out on all flesh, we know that this must win in the end, and we can therefore be quite fearless.

You will now see why I consider the physical phenomena to lie at the root of the matter: they are the indubitable proof of reality. They can be vulgarised till they are repulsive and incredible to those who do not understand that souls pass over unchanged. The unrighteous are yet more unrighteous, the filthy yet more filthy, the righteous yet more righteous and the holy yet more holy. (Rev. xii. ii, R.V.) They may be ignored, but they cannot be denied, for they are facts.

"An evil and adulterous generation seeketh after a sign." Well, we *are* an evil generation, and the signs are given, not as we would have them, but as they are needed by the masses who are the bulk of the nation. They will continue till "the earth shall be full of the knowledge of God as the waters cover the sea." It is for us to take each one our place in that great enterprise.

And the very first condition for that is to realise that Matter evolves but very slowly, and living matter does not evolve (perceptibly) at all in the brief span of human life, but merely expresses the evolving mind.

It is curious that the collective Church is nearly always a century late in accepting scientific truth. Darwinism starts from the fact of Variation in Nature, but leaves its cause undetermined. A. R. Wallace showed that this cause originates in that Unseen World, and the supernormal facts are merely the evidence for those who need physical proofs to convince themselves or others that the mind of Man, however he came to be what he is, rose from that Unseen to which we are all journeying. But if you study the physical manifestations you will find the indubitable proofs of their reality, proofs that are quite inexplicable by any of the ingenious theories which attempt to explain *mental* phenomena. These proofs may be summed up in a single phrase—The physical phenomena depend on the faculties of the soul, resident *in posse* in everyone; but they are directed and utilised from the Unseen. Survival is a certainty, and knowing that if we follow the right we are now, not shall be, immortal, though still open to change. And we can face all that life and death may bring with perfect fearlessness. Viscount Cecil, speaking on the Co-operation of Nations at University College recently, said, "If England opposes an international proposal it is bound to fail; if we support it, it is likely to succeed. The future of Europe is more in our hands than in that of any other nation. With courage and vision we can save Europe; if we have not courage and vision the future of Europe is black indeed."

DEANE-WARRICK EXPERIMENTS.

(FOURTH ARTICLE.)

IN my previous articles published in PSYCHIC SCIENCE (April and July, 1925, and January, 1926), I have brought forward evidence which proves beyond a shadow of doubt, that under certain conditions in some mysterious unknown manner in the neighbourhood of Mrs. Deane, things occur which no one can bring about in a normal manner.

If the happenings there narrated, and those which I now narrate, stood alone I should not expect to be believed, but they by no means stand alone. The number of evidential productions in the way of "Extras" produced by Mrs. Deane, and testified to by highly competent witnesses, are a great support to the likelihood of her possessing other psychic powers such as those discovered and described by me.

The results I have achieved are no doubt due to the frequency and continuity of my sittings with Mrs. Deane over the lengthy period of four years. The question arises, am I a reliable witness? I say I am. *I started out with no prepossession and resolved, in agreement with Mrs. Deane, to use every precaution against trickery I could devise.* I went so far as to become her landlord, to supply the room for experiments, erect the dark room, etc.

Mr. F. C. S. Schiller has pleaded earnestly that no money nor trouble should be spared in the scientific investigation of alleged phenomena (*Light*, July, 1927). I have spared neither money nor trouble in my Deane investigations. The solving of puzzles is a very fascinating subject, and what more puzzling than Psychic Photography? Mr. G. Breaker, in his valuable article published in the *Journal of the American S.P.R.*, of March, of this year, upon his experiments with the Crewe Circle, considered it desirable to make a personal statement, as he felt that readers would want to know something of his personal identity and background. It seems incumbent upon me to follow his example, as the value of my Deane work depends so much upon my reliability. I am a Pharmaceutical Chemist by examination, and passed all but the final examination for the London B.Sc., but did not take the final exam. as in 1886 I had to take charge of the wholesale business of Warrick Bros. (since Warrick Bros., Ltd.), manufacturers of pharmaceutical products, the head and guiding spirit of which I have remained to this day, moving twice to larger premises; and have founded a branch business, of which I am also the head. The studies undertaken for my examination, the sharpening of the powers of observation and invention produced by learning and supervising manufacturing processes, the cultivation of one's ability to read character through the engagement and employment of hundreds of employees during the last forty years, renders me, I humbly maintain, a person well fitted to carry out an investigation of the Deane phenomena.

It goes against the grain to speak so much of myself, but the results obtained by me are so fraud-proof and so important (if the advancement of knowledge is important) that I sacrifice my personal feelings to my sense of duty.

Such being my record and position, I state that it is an absolute fact that in Mrs. Deane's presence words have been written down, *which I thought of, but did not utter*, with a coloured chalk she could not touch, as detailed in my previous articles, and with other material, to which she had not access.

It is my intention to describe here markings obtained on photographic plates, but before entering upon that branch of my Deane work, I would wish to add, on account of their evidential nature, a few important results obtained since these already reported and similar in character; for the absolute certainty of unexplainable phenomena being produced by or in the presence of a medium is the essential foundation to all investigation of that particular medium.

As I say, I invite serious attention only to such of the Deane phenomena as are absolutely fraudproof. Among them are the following not yet recorded by me, and perhaps specially interesting to fellow researchers on account of the new method introduced for "Slate Experiments."

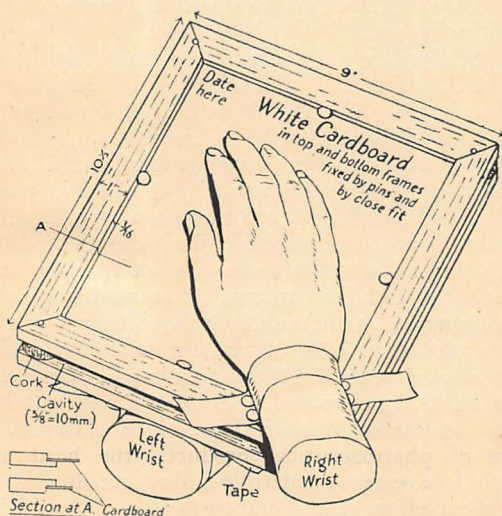


Fig. 1.

The illustration shews a double slate with cardboards fixed in the frames (so tight fitting as to be removed with difficulty) and pinned down. Mrs. Deane's wrists are secured by means of tape and pins as depicted. The frames are kept $\frac{3}{8}$ -in. apart by means of pieces of cork glued and nailed to the frames at the four corners.

It was my custom, after securing Mrs. Deane's wrists, to choose a piece of coloured pastel from 12 pieces of 12 different colours or a piece of indelible pencil and place it between the frames through the $\frac{3}{8}$ -in. aperture (of a very evidential result with the chalk later); now, I wish to give particulars of the sitting of 9th March, 1926.

Tuesday, March 9th, 1926.

SITTING FOR EXPERIMENTS WITH MRS. DEANE.

Weather dull. During a part of the sitting (10.50 to 12.30) it rained hard. Mrs. Deane complained of two bad nights. She was not bright and cheerful and was quiet. We sat as usual in the small "dark room," that is, Mrs. Deane sat opposite the ruby window, and I stood facing her; there is not room for two persons to sit. We sang "Abide with me," and she sang two hymns alone. I made the secret (not uttered) suggestion to-day of the word "Peggy" (which I had previous to my call written in my note book) all through the sitting, asserting we should get it. I also asked for the full name of "S," S had been written so many times, and for good "Extras" on the half plates I intended to use.

During the sitting Mrs. Deane said she felt some liquid (like a tear) running down her face. This is important in view of the character of the writing obtained later.



Fig. 2.

1st Experiment.—Double frames with cards separated by corks and glued together, as described and illustrated. Blue indelible pencil and crayon inserted *after* taping down Mrs. Deane's hands. Secret suggestion "Peggy." Half an hour: Result, on the top (right hand) side (outside) the word "PEG GIE," (Fig. 2), the "GIE" an inch away from

the "PEG," and underneath it letters very distinct, about 1-in. high of a very light brownish colour, apparently made by some liquid. At my office it was found to have darkened.

3rd Experiment.—Hands left in stocks and nothing altered, but I placed one half plate Marion Brilliant under right hand and one other under left, over the papers. 15 minutes. Result: there was some writing on one of the plates. I boxed them immediately.

4th Experiment.—Hands still left in stocks. First two half plates having been removed, two similar fresh ones were put by me in their places. 15 minutes. Both plates had writing on them. I boxed them at once. At my warehouse I examined the four plates in a dark room by red light, and found written with a liquid (apparently) on the surface.

(1) On the right hand plate "PEG GIE" (as in the cardboard experiment), on the other nothing.



Fig. 3.

(2) Right hand "PEGG IE," and on the left hand the word "FRANK" written in capitals.

All today's letters were about 1-in. high and very distinctly written. On developing the plates at home the same evening, some large black patches came up immediately and I thought they looked like "Extras." They got weaker in the Rodinal solution and disappeared altogether in the Hypo.

I will add to this report that the name "PEGGY" I thought of and did not utter, is that of the living daughter of a very old friend of mine. The word "FRANK" was not in my mind. One of Peggy's uncles was named Frank, and he and I were very intimate, meeting practically five days a week. This Frank was killed by a motor-cycle seven months previous to this sitting.

Written out 9th March, 1926.

I give this sitting fairly fully as it is an example of the reports which I drew up after each sitting. This report was written out the same evening as the sitting.

After many experiments with the double frames and Mrs. Deane's hands, as illustrated, I obtained a highly satisfactory marking on one of the two *inside* surfaces of the cardboards with the chalk placed between them, or, to speak quite accurately, with chalk of the same colour as that I chose out of twelve colours and placed as stated. The following is a brief account of the sitting when this mark appeared. I copy from my notes of that sitting.

All the usual precautions taken. In the sitting room was a lady violinist I had engaged and who attended several times in order that I might try the effect of good music, and as a diversion.

1st Experiment.—Wax paper put between Mrs. Deane's hands ; result : nil.

2nd Experiment.—Cardboard frames. Mrs. Deane's hands were securely fastened down by means of the tape. *After* they were fastened I slipped a piece of red chalk from the box of many colours between the two cardboards through the $\frac{3}{8}$ -in. space between the frames. I had previously covered her knees with my black cloth. I wrapped round her hands attached to the frames a second black cloth (this would obstruct free movement of the hands). I had my electric torch frequently in operation and I frequently put my hands on to Mrs. Deane's to be quite sure that she was holding the frames level. It was impossible for her, without my observing the action, to turn the frames up on edge which would be necessary to shake out the chalk. I can vouch that she did not do that. Her hands were flat, and she was very quiet, and I was on the *qui vive*. At the end of 15 minutes I removed the black cloth and unpinned Mrs. Deane's hands and took possession of the frames. The chalk was still between the cardboards. On removing the top cardboard I found on the inner surface of the lower cardboard a line sketch in red chalk of a profile as shewn in the photograph (Fig. 4). As will be seen, this line sketch is so close to the vertical frame that it would be impossible to produce the sketch by normal means. The chalk was not pointed.

To-day, after this experiment, there was a lot of crackling, tapping and knocking noises, and the easel was thrown out more than once, and on one occasion it was thrown upwards and landed on the shelf 12-ins. above Mrs. Deane's lap.

Now, in my previous article published in this journal, attention has been called to results which have displayed extraordinary initiative and astuteness on the part of the "operator." This chalk drawing is an exceedingly good example of keen sagacity, for the sketch was placed so close to the edge of the frame it was quite impossible for Mrs. Deane to have made it.

It may be remembered, if that is not superogatory, that I bring everything with me, and that Mrs. Deane never knows what apparatus I propose to bring with me. The putting of the frames between her hands was the first intimation to her of my intention to use them that day.

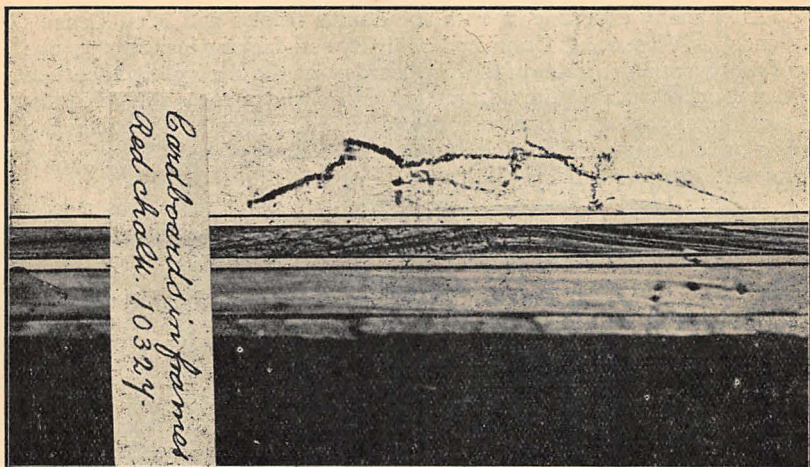


Fig. 4.

It will be seen that Mrs. Deane raises no objection to any test I can devise, notwithstanding the inconvenience occasioned to herself thereby, such as having the hands imprisoned for a lengthy period. (In the sitting of March 9th, as described above, her hands were imprisoned in the stocks for 45 minutes.)

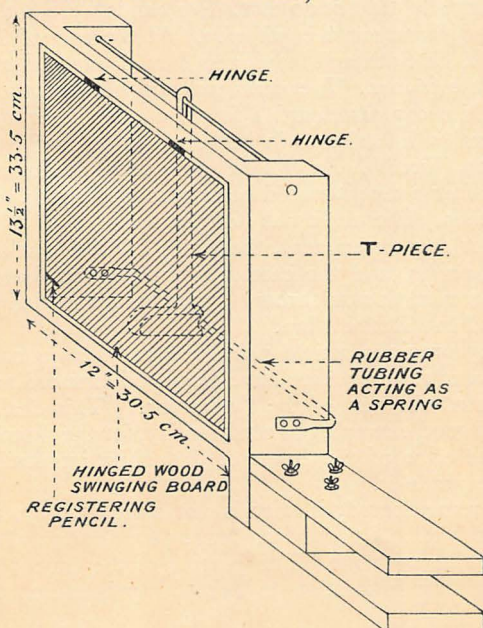


Fig. 6.

Before turning to the freak photographs obtained with Mrs. Deane I will describe two other pieces of apparatus which I devised for my researches, the second of which should surely in other hands set at rest all questioning as to the fact of a trumpet being raised at a séance.

Fig. 6 shews what I designate "the smoked shutter" apparatus. The shaded square represents a piece of wood free to swing inwards on the hinges placed above—this movement, however, is obstructed by the "T" piece and the rubber tubing which acts as a spring. A pencil sliding in a hole drilled in the shutter has a coiled spring behind it, and registers the movement of the shutter on a piece of paper gummed on the side or "jam" of the frame. The pressure exerted can be roughly determined afterwards by weights.

Having fixed this piece of apparatus in front of Mrs. Deane's knees, while her hands were imprisoned in the stocks on her lap by means of side pieces destined to grip a shelf, and having smoked or sooted the cardboard pinned on the shutter, I mentally suggested that "John Warrick" should be written on it on two occasions and obtained the letters "J.W." quite clearly on the 14th and 16th September, 1926.

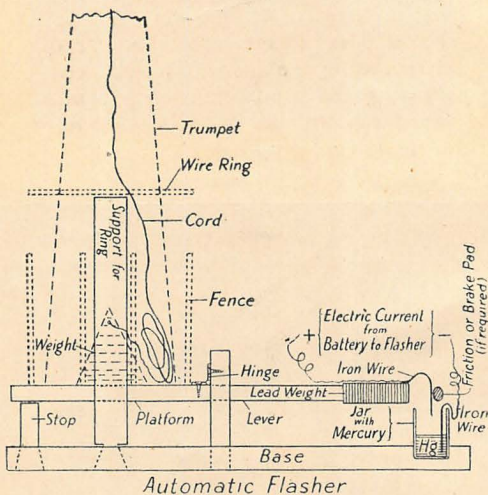


Fig. 7.

The automatic "flasher" (Fig. 7) is a simple piece of apparatus, the details of which are obvious from the sketch. A few words will suffice to explain how it operates. The trumpet, of which the lower moiety is seen, rests upon a platform which swings about the hinges shewn. Attached to the trumpet, is a cord, attached to the lower (free) end of this cord is a weight. The cord is so long that when the trumpet is raised the cord extends about 9-ins. beyond the wide open end of the cone. The *weight* is just sufficiently heavy that the platform is maintained horizontal by it. If the trumpet is raised the platform

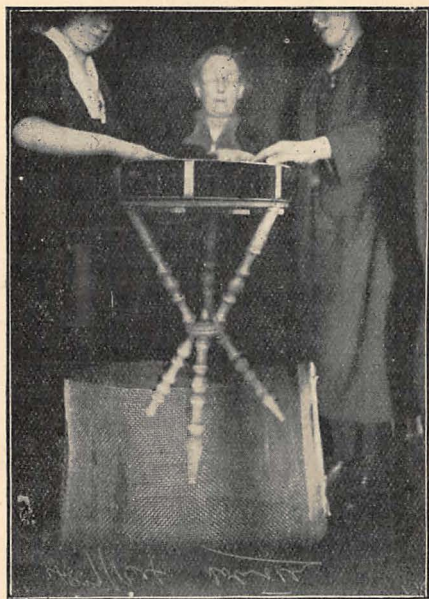


FIG. 8.

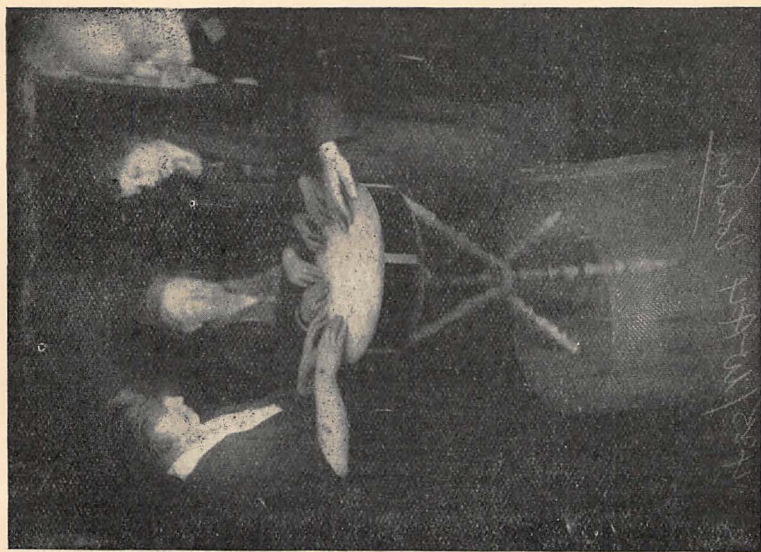


Fig. 9.

remains horizontal until the trumpet reaches a height of 9-ins., when the weight is raised by the cord, the platform then rises and the iron wire at the opposite extremity of the balance sinks into the cup of mercury and closes the electric circuit, lighting the flash powder connected suitably therewith.

Perhaps other experimenters will make use of this device and obtain quite successful results. Mrs. Deane seems not to be affected by flashlight, and at private sésances at her own house, which I attended regularly, when I had control of the flashlight and flashed without warning, I obtained some fifty excellent photographs of the table raised in the air, taken by three cameras placed at different levels, so that on nearly each occasion there were three simultaneous photographs.

Towards the end of our sitting for table raising I introduced a piece of apparatus, which I think places the fact of table levitation at sésances beyond doubt. The illustrations were taken at two sittings by three cameras simultaneously.

There will be seen a table, the three legs of which are surrounded by an iron wire-work fence, five holes to the inch. This is 16-ins. high and prevents the feet or dresses from touching the table. Above the table the sitters are holding what I call a biplane, constructed of two circular pieces of 3-ply wood of the same diameter as the table top. These two pieces are kept 3-ins. apart by six columns of wood. This biplane is placed loosely on the top of the table and is quite free from the table. The top of the biplane is painted over with luminous paint so that all hands placed upon it are visible. Those who have attended good table-levitation sittings will know that no photographs are necessary to prove to them the genuineness of this particular phenomenon. At the Deane sittings the table would sometimes rise to a height just within reach. It would dance about in the most violent manner and at times be thrown over the wire fence.

REMARKABLE PSYCHIC PHENOMENA IN COSTA RICA.

During my visit to San Diego, which is the most southerly town of any importance in Calinformia, I was happy on various occasions to meet Mr. B. M. Godsall, an English gentleman whose name is familiar to readers of "Light" through the various illuminating articles which he contributes to its pages from time to time.

I found that Mr. Godsall had been a keen student of psychic matters for over twenty years, that the study had been pursued by experiment on every possible occasion, and that on addition he was a keen student of the very latest books and periodicals dealing with the subject. I was indebted to him during my visit for a glimpse of the most recent copies of "Light," and of some new books published in England since my departure.

Noting that a controversy was proceeding in London over the reliability of certain voice phenomena, Mr. Godsall recounted some remarkable experiences of his own, which I believe were reported in "Light" some years ago, and were re-written in October last for the columns of the "San Diego Union," a daily paper which, with a liberality beyond that of the average editor on this coast, admits many articles on psychical matters from Mr. Godsall's able pen.

At my request he has kindly given permission, if the Editor of PSYCHIC SCIENCE so desires, to reproduce the article, as it seems to me to be of prime importance, being a record of a series of studied experiments to elucidate truth.

Mr. Godsall warned me, however, that on one occasion, before his visit to Costa Rica, it was alleged that the medium Ophelia. and a servant maid had put up a fake materialisation at a séance which some visitors had pressed her for, and that naturally many had felt deeply hurt. He believes that this was a girlish prank, and has nothing to do with the phenomena of the voices heard both in dark and in daylight, but thought it right to make me aware of the matter.

BARBARA MCKENZIE.

By B. M. GODSALL, San Diego, Cal.

The Editor, San Diego Union: Those who have experienced the alternating states of mental exhilaration, disgust, and bewilderment induced by psychic inquiry in its earlier stages will understand why, when intending a journey from California to England, and having heard that an excellent medium dwelt at San Jose de Costa Rica in the person of Ophelia Corrales, I, on April 25th, 1911, took steamer from San Francisco for Punarenas, the Pacific terminus of Costa Rica's trans-isthmian railroad. And after four weeks

of sailing upon restful seas, and of calling in at ports and forlorn looking places strung along the coast-line of three slumbering Spanish republics, I reached San José on May 23rd, and there devoted a further four weeks to an investigation of the medium, and, incidentally, to the enjoyment of Costa Rica's manifold attractions.

Having secured an introduction to Mr. Corrales, I called at his home in the outskirts of San Jose, where he received me with a courtesy and a cordiality which proved to be unfailing. The medium, the Senorita Ophelia, a charming young lady of less than 20 summers, invited me to a séance on the following evening. And here I must admit that my lack of Spanish was a good deal of hindrance, as the medium knew no other language; but as her father spoke French, and a certain amount of English, I think that very little of importance was missed.

SPIRIT VOICES ACTUAL.

While the phenomena that occurred in my presence, at the Corrales' home, were not of the sensational nature that had characterised those with which the medium had been commonly credited, nevertheless, after applying many tests both in darkness and in light, I gained complete assurance of the actuality of spirit voices; and also I received messages in several languages, including English, by what is known as "independent writing," and witnessed other phenomena of a kind and under conditions that, in my opinion, precluded deception.

The séances were held in a large room, bare of furniture, except for a piano at one end, and enough chairs at the other end to seat the participants, whose custom it was to extend their palms in the direction of the piano, while Mrs. Corrales played, in the belief that thus they projected "magnetism" to aid the spirits.

The first séance was typical of the others, at none of which were "trumpets" used. In reduced light Mrs. Corrales took her place at the piano, and within five minutes a man's tenor voice began accompanying the music, the singer being effusively greeted as "Don Constantino." The last candle was then extinguished, when the voice gained in strength, and shortly after was joined by other voices, of men and women singing, and sometimes whistling, enthusiastically, but not at all musically, while the family kept up a constant applause and chattering, perhaps to show that it was not they who were singing. When the hubbub was at its height Mr. Corrales struck a match, and behold, there was nothing to see! But, strange to relate, the singing continued with almost unabated vigour, in spite of the candle. I then approached the piano, and stood in the middle of the room, with the family at one end of it and the voices and Mrs. Corrales at the other; but on drawing nearer to the piano the voices gradually sank, and on reaching it all was silent.

My notes remind me that at a séance held at 1.30 of an afternoon, when Don Philipe Alvarado, Minister of Finance, was also present, a lady visitor from New Orleans played on the piano, and was accompanied by voices, somewhat subdued but unmistakable, while we all sat together fully 15 feet away in the remotest corner of the dimly lighted room. And at the same séance, with Mrs. Corrales at the piano, when under cover of darkness the voices had gained their maximum power, Don Philipe requested that the big door, which opened into the garden, be thrown wide open, and in the flood of daylight the voices maintained their full volume for perhaps three minutes.

But a better test seemed desirable. So at a subsequent séance I procured two glasses, one contained water and one empty; and after Mrs. Corrales had filled her mouth with water the voices, despite a lighted candle, burst forth with a vigour that seemed intended to show that not thus could their ardour be dampened. Mrs. Corrales then discharged the mouthful of water into the empty glass. And at the sixth séance I was afforded the best test possible. The Corrales family having withdrawn, and left me alone with the medium, I first locked the doors, and pasted gummed paper across the window shutters, and searched the room. The medium then filled her mouth with water, and when the candle was extinguished, a voice immediately spoke out clearly, with the tone and the precise enunciation that indicated the presence of "Don Constantino," whose voice was quickly followed by the shriller tones that betokened the presence of "Mary Brown," who likewise spoke with perfect distinctness. Then, when the candle had been lighted, the medium discharged a full mouthful of water into the empty glass. And it might be well to add that throughout the short period of darkness I had kept hold of the two glasses.

At the seventh séance, with Mr. Alvarado and a Mr. Lindo present, the spirits announced that for my instruction they would draw the spirit of Ophelia out of her body, and replace it by one of themselves. A lighted candle was then placed on either side of the medium, who sat in a chair facing me; she then relapsed into a state resembling death, her eyes open and staring fixedly, while her hands and arms grew perceptibly colder. Suddenly from the far end of the salon, where certainly there was nobody, a voice like Ophelia's voice spoke and sang, the voice being immediately recognised as hers by the rest of the circle, all of whom knew it perfectly. The entranced medium then arose from her chair, shook hands with each of us, and addressed us in the well-known tone of Don Constantine—while from the dusk at the end of the room spoke her own proper voice. Then, after relapsing once more into the death-like state, the medium suddenly jumped up and was again Ophelia.

Space will not permit more than a brief reference to the "independent writing," which signifies writing deposited on paper without the use of a pencil. The most interesting case was when, with one candle lighted, I received a sheet of paper, duly signed and marked by myself, a message in English, of which the medium knew not a word, and purporting to come from my sister, who concluded with the following lines, "To delve in science, and plunge down deeply into books, to reap the blessing of the known, and to find new worlds in blinded nooks."

I once quoted the above-cited lines in *The Union* and called attention to the use of the word "blinded," as showing that the most important truth that the mind of men can entertain is not only hidden away in "nooks" from which pride of intellect turns away in disdain, but also that these nooks are "blinded," or purposely concealed, so that the truth shall not force itself upon minds unwilling or unprepared to receive it. But he whose mind has been ripened by experience knows that the deepest truths lie so near at hand that they are often overlooked. Such a man, therefore, will gladly investigate even the "blinded nook" of mediumistic faculty—and then, a new world, "swims into his ken."

Throughout these séances Mr. Corrales frequently pressed a box of matches upon me, and begged me to strike a light whenever I pleased, a privilege I made use of sparingly, not wishing to check the phenomena. The fact that the voices manifested in darkness better than in light, like all psychic phenomena, gives rise to a belief that they must be the voices of evil spirits or the production of fraud. As a matter of fact the voices themselves called for light whenever conditions were sufficiently favourable. And if the deterrent effect of light on etheric waves proves them of evil origin, then the modern radio must certainly be subject to the influence of his satanic majesty

It might be supposed that when one first heard the voices springing from apparently empty space one would have been filled with an astonishment which perhaps might have diminished with familiarity. But I found the reverse to be true. When first I heard the Costa Rica voices my wonder was rather at something mysterious, the source of which was so well hidden. But when day after day, and week after week, the voices continued in every degree of light, and under severe test conditions then as conviction grew the marvel increased, so that never did I find their effect more astounding than at the final séance, as they were bidding me farewell.

B. M. GODSAL.

THE ANNUAL DINNER.

HELD AT

PRINCESS RESTAURANT, PICCADILLY, W.,
ON MARCH 1st, 1928.

The Author guests of the College were :—Rev. R. Ballard, Miss Marjorie Bowen, Mr. G. B. Burgin, Mr. Shaw Desmond, Mr. Ernest Raymond, Mrs. Dawson Scott, Mr. Stancomb, Mrs. Florence Steele, Mrs. Temple Thurston, Mr. David Whitelaw, Mr. Horace Vachell.

The number attending the dinner was 193, and those who have expressed an opinion on it consider that it was the most successful dinner since the series was started.

Sir Arthur Conan Doyle (*Chairman*).

Ladies and Gentlemen,—I think that you will admit that the College of Psychic Science has had some foresight, and taken some pains for your entertainment :

There are three people, who, unfortunately, are not able to be here to-night, who will be greatly missed—

Mrs. McKenzie, who has sent a most kindly message :—

“ Heartiest greetings to dinner guests and fellow members.

Patience Worth sends following :—

“ No man’s word may live which be shrouded of self,
But he who hath writ
An everlasting script
Hath played at fellow with God.”

Mrs. Stobart—on account of her husband’s health.

Mr. Frank Romer—who is unfortunately ill, and unable to be with us. He was to have spoken.

It is a great pleasure to me to take the Chair to-night. We have in turn entertained Doctors and Journalists, but to-night we entertain those who are of my own profession—Authors. We have a number of distinguished Authors here, and I should like just to mention the names of each of them with perhaps one word of comment. Sir Arthur here followed with some leading names.

We drink the Health of our Guests, to whom we send our best wishes, and whose Health also we wish to include in this Toasts.

To our Guests.—

Mr. Shaw Desmond.

Mr. Chairman, Ladies and Gentlemen,—It is by a very curious coincidence that I have just come from Everyman’s Theatre in Hampstead, where we have had a discussion upon Strindberg. One thing to me has an inference in that discussion was the fact that although many clever speeches were made, nobody seemed to see the “ centre ” of Strindberg.

I have seen several of his Plays in Scandinavia. The thing that struck me in Scandinavia about Strindberg was this curious phase as a writer. It may be true to every writer, I know, to a greater or less degree, but if ever there was a writer who sat perfectly automatically, so to speak, at his manuscript and received an inspiration, which could not possibly emanate from him, that man was Strindberg.

It is a very singular thing that no speaker at Everyman's Theatre two or three hours ago seemed to put his finger on this point.

Besides the great Swede, I do not believe there is any writer that is worthy of the name who has ever taken a pen in his hand that has not been conscious at one time or another, of what I call "spiritual guidance."

I remember some years ago going to play a team at Colney Hatch, with ten others, and one doctor. My only difficulty was in finding out who the Doctor was.

When I was last in Copenhagen, I discussed this question with the famous Alienist, Mr. D., and he told me quite frankly he had never set to work to consider this matter, which shows you the obvious explanation of men like Strindberg.

In this country we have a Christian Church, hundreds of Churches, thousands of Clergymen. In all these Churches, it is astonishing that no sincere individual ever for a moment puts forward the theory of inspiration in the pulpit. I mention this case simply, not merely to challenge anybody, but merely to draw the attention to the fact that men and women are missing the central thing.

I am entirely convinced that all writing is largely a question of inspiration. Even men like George Bernard Shaw owe their inspiration to invisible guidance.

And so I say that the whole onus of seeking truth in honour lies with those people who call themselves scientists. We are going to say to these men that it is from their shoulders the arrow heads of truth travel. Psychic Science is the root science of all sciences. The thing for the Scientists and Physicists to concentrate on, is not merely the thousand and one things to-day—they should give at least a molecule of their attention to the science that lies behind life.

Mr. Stancomb.

Ladies and Gentlemen, in this congregation, there is no one more deplores the absence of Mr. Romer than myself. To be asked to fill the position—to occupy the position is one thing, to fill, another. I feel perfectly unfitted to fill the place that Mr. Frank Romer occupied. Of course, I feel that it is a great honour to be asked to propose the toast for the College. I have been connected with it for some years, and I hold in the highest esteem the people that brought the College into existence, and it is with very great pleasure that I propose the Toast of the College this evening.

Now, I think we shall all agree that one of the great tragedies to-day is ignorance. It does not matter where you go, or where you look, or

whether you have got to set a mouse-trap or build a house, you must have knowledge.

Regarding psychic science, it is much higher and greater than any known objective science with which we are acquainted to-day. The British College of Psychic Science seems to me to fill this need. I do not say the people running the College know everything that is to be known on the subject, but they can give you very valuable information upon many of those perplexing points which trouble us.

You can go and get advice on many subjects which one does not know very much about. You will find a staff of very kind sympathetic souls, who will show you courtesy and kindness, and who are doing, in my opinion, most valuable work.

I remember when Mr. and Mrs. McKenzie commenced in 1915. Since then, I understand, the College has been placed on a different footing. I believe it is now run by a Committee of devoted people, who understand as much as is to be understood about these very difficult matters. In that College, I find we have communication with mediums of good character, people who are reliable. That, ladies and gentlemen, is a very great thing, because if we go outside, we do not know exactly who the people are we are sitting with. From the highest and lowest in the College you will find consideration and kindness and courtesy. There are opportunities there—you can go and hear lectures; there are people who will help you on different subjects; opportunity for discussion. There is nothing like it in my opinion.

There is a Library. Books dealing with the subject of life after death, survival, communication—all the great modern works.

The College is accomplishing a great and valuable purpose. I like the people, the atmosphere of the College, and I wish every success to the College.

Mr. McKenzie.

Friends,—I feel it my duty in representing the Members of the British College of Psychic Science and the Council that are so ably working in co-operation with myself and a few others, to bring to the general public under reasonable and practical conditions, the manifestation that there is a Spiritual world, and that it is really possible to communicate with it.

We do not take up the attitude of the Psychical Research Society of England, who think that it *may* be true; the attitude that we take up at the College is that it is an actual fact, and that we, in the College, through our sensitives, know it to be an actual fact.

Steadily throughout the year, day by day, and hour by hour, are drifting into the College interested students, who want to know whether the thing be a reality or not.

I could mention hundreds of names, many of them eminent people, who have thanked me for the service that the College has rendered through being established in this way.

But, in listening to Mr. Shaw Desmond, I would just like to relate, seeing that we have here to-night a number of eminent representatives of the writing profession, an instance that happened to me some years ago. I think it would interest you, and is apropos of the point brought up by Mr. Shaw Desmond.

I was communicating through a medium, a woman that I have known for 35 years, and I have never once found her stray from the truth. I tell you that to give you some sort of idea of the standing of the personality.

One day, an entity—Lord Bacon—possessed the body of this medium, and spoke to me. After discussing various matters, I said to him “Perhaps you will be able to enlighten me as to whether you were the writer of the Plays that bear the name of Shakespeare.” He said “No!” much to my surprise, because I had a very strong impression that if he was not the writer, he had had a great deal to do with these writings. The lady also had that impression, and therefore I tell you this to show you it was not the sub-conscious mind at work. “Was Shakespeare the writer?” The reply was, “He is here.” Presently he was received by the medium, controlled and spoke and stated that he was *not* the originator, and never could make the claim; that he was an uneducated man, but that he knew something of psychic matters, and we would be able to understand how his peculiar personality might have been used by higher intelligences to give the wonderful message to the world that bore his name. I then said, “Can you tell me who it was that controlled you, and gave this message.” He said “Well, he is here with me, let him speak for himself.”

Presently, another being spoke. He informed me, that he had lived in Greece, that he was a poet in his day, and had sought to educate the people on spiritual principles. “After a certain success,” he said, “I passed into the spiritual world from death. I enjoyed for many hundreds of years the glories of that celestial region. At last, I thought, I would like to come into contact with earth, and see for myself how children of earth were in their development. I graduated to one of the leading nations of the world. There I found the same benighted ignorance in the mass of the people as I had known in connection with the people of my own day. I cast about looking for someone that I might use, and found a man known as Shakespeare.” “Then,” I said, “what was the name you were known by on earth?” His reply was one phrase.

“I was known by the name of Euripides.”

This incident happened somewhere about eight or nine years ago, and notes were made at all of our sittings taken at that time.

It was something like two or three years after that in reference to our good friend, Mr. G. Bernard Shaw's criticisms of Shakespeare, I cannot repeat the exact words he used, but he makes some remark like this—It is a peculiar thing that, going through all the written records of the past, there is no other poet or writer who gives his message

in that rhythmic style or the kind and quality of message but one, in all the records of the past, and that was Euripides.

It is very strange, because I may say that neither the medium or myself had any recollection of reading anything of Euripides.

And if this is true—if the personality was really Euripides—he was making the admission which may throw some light upon the very difficult problem regarding Shakespeare's plays and writings, and this may give you some food for thought.

Now then, Mr. Shaw Desmond also brought up the subject to-night of forcing the scientists to pay attention to the marvellous facts of Psychic Research. I am going to tell you that I do not believe that we have to look to the ordinary scientist of material science to help us to study and understand the subject. We, as representatives of Psychic studies have long waited for encouragement, and done everything in our power to bring them into the knowledge of the marvellous facts that we, as psychic scientists, have come into contact with; and I can assure you, friends, the results have been very sad.

I come into contact with scientists of Britain and America—and I think the ordinary material scientist is the last man in the world that I should ever look to, to help us in the study and development of psychic matters. They are not fitted for this work. Now, here is one thing in the investigation that I have observed. Around each individual, there exists a psychic atmosphere, which when brought into contact with a medium, causes good or bad results. There are people, sitting again and again with very distinguished sensitives, who will have failure after failure if they are of that peculiar quality that does not produce good results when in contact with mediumship. What is that peculiarity around those people that succeed? There is undoubtedly a psychic atmosphere, a continuous flow and emanation from the physical and psychic body—principally the latter, that is playing like rays of sunshine upon the sensitive. The sensitive feels the sunshine that is suitable to them, and will blossom and expand. The opposite effect is like a cold blast of air. There is no steady application of the mind to the subject at all.

I do not blame them, they have another job to do. They have made their reputation for success in other fields of research work. Why should we ask them to risk their reputation on this subject? Let us fit our own students, making our selection wisely. They are the psychic research scientists, not the men who have studied other subjects outside.

That is what the College is doing day by day. It has spent thousands and thousands of pounds.

I look back on the light and illumination that has been brought to myself and to many others through this open door. But before I knew, I was like a man wandering through the world, like a man walking through a fog, and when I entered into contact with those minds that are standing ready to give help, it was like those mists rolling away, the mountains around were as clear as the sunlight. My vision was

clear, and, my friends, let us not forget in psychic science, that it deals with the spirit. It is not a cold, calculating thing—it is something that the soul must do—not a dead mechanical machine.

That is what the British College is standing for. I hope, as the years roll on, you will realise that this work is worth co-operating with.

Mr. Cotesworth Bond.

Ladies and Gentlemen,—It was arranged at first that I should speak first, and I am very sorry I did not stick to that, because my speech will fall very flat after Mr. McKenzie's.

I was asked to reply to this toast because I am carrying on Mrs. McKenzie's work in her absence, and as a good many of the members do not know me, it was felt they would like to have a look at me. Well, here I am!

Well, I am very glad to be able to report that the College increases its membership steadily, but very slowly. We now have the number of members which the College aimed at when it was started, that is, 500. As a matter of fact, we have 513 members, but a very large proportion of these are country members, and I think that it can only be considered as disappointing that in this City, the largest City in the world, the membership of the British College of Psychic Science should be under 200. And I do appeal to our fellow-members that they will try and get their friends interested sufficiently in this subject, to join the College, and see what we can do, because we can give them enormous help and assistance. I shall not be satisfied until our London membership is between 400 and 500.

We have a lot of work to do, especially in the training of mediums, but we have to consider ways and means, and we want to be able to spend a certain amount of money on this question of mediums. We do not want to be extravagant, but we do want to have a real school of mediumship, and we want to maintain the British College in its reputation as being the finest training school for mediums in the world. This, I think should be one of the principal aims of the College.

Last year, we had 2,067 private sittings. We had 60 lectures, and we had circles once or twice a week, and public demonstrations. We had such lectures as given by Dr. Crandon of Boston, the most convincing lecture I think that has ever been given at the College: a lecture from our friend Dr. Whymant, who gave us convincing evidence that he had spoken in the Chinese of the day with the spirit purporting to be of Confucius. Dr. Whymant is a great Chinese scholar, and he knows ancient Chinese, and I do not suppose there are a dozen Europeans who do.

I should like to say a word about "Psychic Science." As you know, Mr. De Brath is now editor, and since he has taken over the editorship, the matter in the Magazine has become increasingly interesting, and I think we owe our thanks to Mr. De Brath, who is not here to-night (owing to his deafness, he cannot hear) I think we owe our thanks

to him for all the work he has done. A few months ago, this Quarterly was giving considerable anxiety, and it became a question as to whether it would be possible for us to continue to bear this expense. I am very happy to say that to-day, owing to the assistance that we have received from members, and also to the increased circulation.

Now, as I am in an official position, I should like to state what I consider the College should stand for :—

I have mentioned the question of mediums, but in addition to them, I quite agree I am sure, in passing, with everything Mr. McKenzie said, I consider that the College should stand for brotherhood. We want to be in a position to be able to say to all—be they whom they may—that the College is the place where, no matter what class, cult or religion, all may come in, and be welcome, and find brotherhood awaiting them; not only from our own side, but brotherhood from the other side. Truth, brotherhood, tolerance—and Tolerance with a capital “T.”

Before I sit down, I should just like to express my appreciation of the Staff, for all the work they have done, and, in this connection, I should like to mention Miss McKenzie, who by her knowledge of the details, cheerfulness and intelligence, has enabled me to carry on.

I should also like to thank Mrs. Kitchen. Mrs. Kitchen, although not a member of the Staff, has devoted her time to the College, in addition to looking after the library she has recently taken on the development classes, such an important branch of our College work, and she has taken this on with great promise. It is not an easy task, it requires strength, tact and sympathy, and Mrs. Kitchen, I consider, fills the bill in every respect.

And now I must not forget the Mediums. Everyone who visits the College will realise that the standard of Mediums there is exceedingly high, and in order to maintain this standard, they have to give up their whole lives to it. They have to sacrifice a great many material pleasures and enjoyments, and they are willing to do this. I hope that the day will come when the gift will be reckoned as God-given, and will be treated accordingly.

And lastly, but not least—by no means least, I would like to say a word of thanks to those unseen others who enable us to communicate and get phenomena. We may be the best of sitters. We can have the best of Mediums. But could we do any psychic work at all if we do not get the assistance from the other side? We do not know the hardships, the trials and difficulties they have to go through in order to help us poor human creatures, and how weary and long the task is. But we can realise, some of us, something of the difficulties they have been encountering, and therefore I say: SPIRITS, WE SALUTE YOU, AND WE THANK YOU !

At the end of the speeches, psychic experiences were given by :—Mrs. Ch. de Crespigny, Rev. C. Drayton Thomas, Rev. E. Lamond and Mrs. Kelway Bamber.

A CALIFORNIAN VOICE MEDIUM.

By Mrs. BARBARA MCKENZIE.

Mrs. Estelle White, of San Diego, is one of the well recognised voice mediums in California. I was present on three occasions at her public circles during my stay in that city. About twenty persons were present on each occasion, the majority apparently having been there before. A few newcomers seemed to be friends of old sitters, and had been brought by them.

Mrs. White, who is a pleasant, stoutish, middle-aged woman and occupies a very nice house; her husband, a lawyer, is deeply interested in her work, as are also her father and mother who reside with her. Her father, well over seventy, of Irish-Scotch extraction, is a good clairvoyant, and is often present at the voice circles and able to assist by his gift.

Mrs. White sits in the centre of the circle, by a small table, and on the floor are two pasteboard trumpets. The sitters do not hold hands, there is no luminous paint on the trumpets and no light is allowed. The door of the room leading out to a hall on staircase is left open much to the advantage of the ventilation.

I found Mrs. White's sitters anxious for spirit messages from their own relatives, and very few questions of the material order, so frequent in such circles in U.S.A., were asked.

As there was no control of Mrs. White, my observations had to be confined to the character of the voices, and to locate Mrs. White if possible by means of her own voice.

She is apparently normal during the proceedings and no sooner was the light switched out by the medium herself, and a hymn begun, then a powerful male voice was heard to join in the singing. This was greeted as belonging to Mr. Bow, the chief control, who was said to have been when in life, a former sweetheart of Mrs. White's mother. The voice, a bass one, was most natural and manly, as natural as that of Dr. Sharpe, the control of Mrs. Etta Wreidt, of Detroit, so familiar to English investigators. He greeted everyone in the circle by name, and with a kindly word, and promised to do his best to assist all friends of the sitters who wished to communicate. On several occasions while he was speaking to some one near me, I noticed that Mrs. White coughed, without any break taking place in Mr. Bow's words. If the medium's larynx is drawn upon in a way which presents formation of words while the trumpet voice speaks, this might not hinder a sound such as a cough which requires no particular articulation. On other occasions Mrs. White's voice follows the trumpet voice almost instantaneously, commenting with the sitters on what has been said.

A voice purporting to be that of "Black Hawk," Evan Powell's guide, greeted me, but nothing evidential accompanied this. I had heard of this guide making himself known before on one occasion at Mrs. White's to Miss Harvey, of Hulham House, who believes he did so in fulfilment of a promise made in Devonshire through his own medium. Another communication to me was from the late "Ian MacLaren," just a greeting on the work accomplished in England. I remember that when Mr. McKenzie visited Mrs. White in 1920, this same communicator spoke to him. He was not known to us personally, but we had a deep regard for him as a preacher and writer, and however one may regard it, it is astonishing that after a lapse of seven years, during which Mrs. White must have seen many thousands of people, I should be greeted within a few hours of my arrival in the City by this communicator. Some say that the sub-conscious mind forgets nothing.

A lady sitting near by, was greeted by a voice said to be that of Rudolph Valentino, who was known to her personally, but not being acquainted with the late film actor I could not gauge the value of the message. An Arab guide of another sitter sang in an unknown language in a distinctive voice with foreign intonation, and several Indian guides were particularly busy with their friends, advising, magnetising, and in general promising the greatest protection. Several children's voices were very natural, while other voices had a great likeness to that of Mrs. White, who tells sitters that this may often happen especially on a first occasion. The voice of a negro woman, an old servant of one of the sitters, seemed to me to be particularly good, my ear having become somewhat attuned to darkey language through various contacts in U.S.A. Touches by warm hands were experienced on the head by myself and others, and I could not say on this or on other occasions that I had any sense of a large body such as the medium's being close to me. The sitting which lasted about an hour and three quarters was pleasant and harmonious, and was closed by Mr. Bow's voice dismissing us. Within a minute of this, the light was turned full on by Mrs. White who seemed to be herself at once.

On a second visit, my son, Mr. Stead, and Raymond, presumably Lodge, all purported to speak, but I could not get any outstanding evidence, either by voice or word as to personality, although Mr. Stead's was a fine manly voice. One feature of this séance was a conversation in Portuguese carried on by a sitter with her mother. The sitter could speak English quite well, but the mother who had passed away in U.S.A. had never learned English. I spoke to this sitter afterwards, who said the accent was very good; that the words were of a simple nature such as her mother would use in life, and that she had had many similar conversations with her mother on previous occasions.

Mr. Godsal, referred to later in this article, told me that on one occasion at a séance at Mrs. White's at which he was present, a woman was spoken to by her mother in a strange tongue, which he could not

identify. Inquiring as to what it was, he was told it was "Oc," the tongue of Languedoc, which her old mother always used in life. I heard, too, of other languages being used, so that we must either allow that simple Mrs. White, who is a very busy woman, has taken the trouble to learn many languages, and uses them in a way which would deceive the very elect, or that as with Mrs. Wreidt, Valiantine, and others, she can on occasions be used to transmit unknown tongues.

Mr. Godsall reported to me also that on one occasion at Mrs. White's, the trumpet was laid on his knees, and that he was allowed by Mr. Bow to hold it at both ends, while the voice spoke, and that he could feel the vibration in the trumpet he held. I was not fortunate enough to experience this, but on my second visit, when the séance was over and we stood with others in a brilliantly lighted hall, Mrs. White said that at private séances she was often able to secure voices in the light, but that she could not do so in a public circle. She was holding her trumpets in her hands as she spoke, and suddenly said, "Hold this to your ear, Mrs. McKenzie." I put the wide end of one trumpet to my ear, while she held the other lightly in her hand at the level. I kept my eyes on her mouth, which was about four inches from the side of the small end of the trumpet, and was turned away from me. Immediately a whispering voice, seemingly in the middle of the trumpet was heard, giving me a greeting in a few conventional words. I could see no movement of Mrs. White's facial muscles, but asked her to turn and face me. She did so, and again the voice came with quite clear enunciation, but in whispered tones, and still I noted no movement of Mrs. White's lips. Several of her private sitters also claimed that on occasions etherialised figures were seen at the private séances, and on other occasions she has been used for fine inspirational music when conditions were right.

Perhaps Mrs. White may come to England on some occasion when her responsibilities regarding her parents are relieved. Her gift is one which would repay study, and is apparently a source of great comfort to many seekers in San Diego.

MR. BRERETON'S EXPERIENCE.

DEAR MR. EDITOR,—Mr. R. Brereton, a retired Non-conformist lay-preacher who communicated to me the case here following, has been known to me for about ten years. He and his wife received some convincing messages from his only son, killed in the war, through Miss Bazett. Detail will be found in her book *After Death Communications*, p. 39. Subsequently they experimented cautiously with the Ouija-board and obtained very good results. The facts contained in Mr. Brereton's letter afford such excellent evidence that I asked his permission to forward them to you with the corroborative note to my questionnaire.

Yours, &c.,

H. A. DALLAS.

A.

DEAR MISS DALLAS,—It gave us great pleasure to have your letter. We had often thought what an evidential case this was, and had thought of sending the particulars to *Light*.

I have answered the questions on your questionnaire, and have also obtained a letter from Mrs. Porter on the lines you suggested and now enclose it. The message came on December 25th, 1924, after four members of our family had spoken to us through the Ouija. It was given as follows:—

"Will you say to my mother that we are very happy here in heaven. We sing praises to our God in a beautiful place like a cathedral only more beautiful. Spirits are very beautiful when they are good, but not when they are naughty. They will all be good some day, then they will be beautiful as well."

Mrs. B. asked. "Who spelt that?"

Answer. "Charlie Porter. S is with me. I went in the War : S., later. Will you say we are together."

Q. Where does your mother live?

A. "Fri . . ."

The guide then said, "Stay now, you have done enough."

When "Fri . . ." came through Mrs. B. thought it must mean Friar St., Worcester. I tried there without success. On Feb. 26th the guide asked if we had found Charlie Porter's people, and on the negative answer, he said "I know you have tried but in time you will succeed. You must try again and again till you do."

During the latter part of May, 1925 (after making enquiries in many places and travelling many miles in train, tram, and 'bus), I found the name in Worcester Cathedral in the books containing the names of all soldiers in the Worcester Regiment who had died during the war.

Mr. Brereton then applied to the War Office, and received the reply that the regulations did not admit of disclosure of the address, but offered to send a letter. He continues:—

"Many weeks later, a friend of Mrs. Porter's called and explained that she had been ill but would come to see us later. She did come, though at present she could not understand the matter. We told her all about it, which led to her believing that the message really came from her son.

"We have had several messages since, and Mrs. Porter has been overjoyed to receive them."

"With reference to the person called 'S' we could not make out who was meant and thought it might be a sister, but it transpired that Charlie referred to his cousin Stinton (called 'Stinty'), who, as will be seen from Mrs. Porter's note, died a year later"

Yours faithfully,

R. BRERETON.

The questionnaire alluded to in the above is as follows:—

1. At what date did you have this message ?
December 25th, 1924.
2. Did you or your husband hear of the death of Charles Porter before that date ?
No.
3. Was he, or his mother, known to you at all ?
No.
4. In what way did the message come ? Chair-audience ? Table Tilts ? Writing ?
By the Psycho - board.
5. Where is Frith Common ?
About 12 miles off near Tenbury Wells.
6. How long ago did your husband preach there ?
More than 30 years ago.
7. Can you get Charles Porter's mother to write a brief note saying that she had not seen or corresponded with your husband since her son's death, till she received the message ?
Yes, it is enclosed.
8. What was the date of Charles Porter's death ?
September 6th, 1917.

Letter from Mrs. Porter, Frith Common, Worcestershire.

January 17th, 1928.

" My son Charlie, was killed in the war on September 6th, 1917. Some time later on I received a letter from Mr. Brereton through the War Office enclosing a message from Charlie. I did not understand it because I had never heard of anyone getting a message from those who had died. I had never spoken to Mr. and Mrs. Brereton, nor had I heard from them, or about them until they sent me the message. I used to fret a great deal, but now I know that Charlie is so happy I do not grieve any more I am glad that his cousin Stinty is with him because they were always such pals and so fond of each other. Stinty died September 12th, 1918.

A. PORTER.

There are other intimate letters from Mrs. Porter which reveal a simple-minded soul, and state some further details of the intimacy between the cousins.

FROM OUR CONTEMPORARIES.

Proc. S.P.R., Novr., 1927. The Case of the Will of James L. Chaffin, is a very interesting document in which a testator of the very peculiar habits of some testators, wrote a will, unwitnessed, in holograph, and hid it in his Bible. He appeared to his second son in June, 1925, and indicated where the will would be found. Judgment in the Superior Court of North Carolina was given by consent, the jury having found that the will was in the actual handwriting of the deceased. The case is interesting as having been tried in a Court of Justice.

The Journal S.P.R. for February contains a report of the Lecture given by Dr. Crandon, on Friday, December 9th, at a private meeting, which precludes any comment upon it.

* * * * *

Revue Metapsychique. Jan.-Feb., 1928, contains a remarkable notice of a psychic painter, M. Augustin Lesage, a working miner, who was inspired to paint decorative canvases of extraordinary intricacy. Fourteen plates are given of his efforts. These are sustained. They have none of the rapidity of touch which characterises the work of Nusslein recently exhibited in London, but on the contrary are worked out almost in the style of a miniaturist. He worked at the Metapsychic Institute under close supervision. The canvases are their own testimonial. He retouched nothing, but works straight from his inspiration. Dr. Osty who has given close attention to the work concludes provisionally that the explanation is still to be sought.

Psychic Research, Jan., 1928, is the new form taken by the Journal Am. S.P.R., it contains the first of the Latest Developments in the Margery Mediumship, by Mr. Malcolm Bird. He deals mainly with the teleplasmic thumbprints, and his testimony is detailed and valuable. We hope to give an extended notice of this mediumship in our July issue, and therefore refrain from comments thereon in the present number.

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There is a very remarkable article by Mr. Bligh Bond on the Mind in Animals. He experimented with "Black Bear," a black Shetland stallion pony, aged 10½ years, the property of Mr. Thomas Barrett, of Briarcliff, N.Y., in whose possession it has been from the age of five months. The tests are of the same kind as those applied to the Elberfeld horses, and were answered in the same way. The curious thing is that the spelling of words by letters picked out by the pony are sometimes correct or nearly correct, and sometimes phonetic. For example on the diagonal of a square, the pony picked out the letters L-I-N-E-O-F T-H-E H-Y-P-O-T-H-I-N-Ü-S-E; and G-E-T-O for Guiteau. But when a pony can say that he draws his inspiration from "G-O-D-" we must await further developments.

Mr. Bird remarks: "If we find an animal who can do what Black Bear does, and if we judge that he does it by his own normal mental powers, surely this may suggest that in our search for the limits of

normal human mental powers we should go further afield than we have usually done. And, finally, if we judge the whole thing to be a clever trick . . . its analogy . . . throws it into our field."

Professor Winther's Experimental Enquiries into Telekinesis is an interesting example of experiment which might well be followed out in England, which appears to be lagging behind in direct experiment. Pendulums of various materials and masses were used in pairs from a common suspension ; and a wide range of independent motions were obtained.

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Bulletin VII. of the Boston S.P.R. consists of four experiments with mediums Rudi Schneider. (13 sittings); Mme. Silbert (2 sittings); Jan Guzik (3 sittings); and Mrs. Batten Baylis (one sitting). All are considered fraudulent, mainly on suppositious grounds.

Whether these mediums actually were fraudulent or not must be left to the comparison of Dr. W. F. Prince's report with those of other sitters. With respect to the Schneiders, Dr. von Schrenck-Notzing's prolonged account of his precautions may be read in the present issue, and in his *Materialisation-phenomena*; his experiments lasting over years. With regard to Jan Guzik, Drs. Geley, Osty, Roux, and Moutier, Professor Richet, Santoliquido and Flammarion, M. Sudre, and Sir Oliver Lodge testify to his genuineness. Conviction of genuineness are more likely to be reached by positive experiments than by those in which, as Dr. W. F. Prince avers, fraud was possible. Dr. Geley and his group experimented with Guzik for eighty seances with every precaution against fraud that ingenuity could devise. He details these in pp. 272-334, *Clairvoyance and Materialisation* with the conditions of control. Dr. Prince's sceptical observations will probably confirm sceptics, who have not studied Dr. Geley's and Dr. von Schrenck-Notzing's works, in their disbelief. They will not affect those who have reached belief on positive testimony. Once the phenomena have been proved true, such negative experiments become mere individual charges of fraud on a narrow basis of experiment, and do not touch the real grounds of conviction. Disputations of this kind may go on for ever and are the dullest of all dull reading. The limited space available in this magazine is reserved to positive experiments conducted with adequate precautions, on which readers can form their own conclusions. Every care is taken to exclude those which can fairly be considered doubtful.

The outstanding event of this quarter is perhaps the opening of The Sunday Express to a serious defence of Spiritualism by Sir Arthur Conan Doyle. He contributes an able article in each issue, thus bringing the facts before the general public. This gives rise to an enormous correspondence in which the salient features are the pathetic ignorance of all religious as well as of all psychic facts, and the assurance with which the writers handle them.

NOTES BY THE WAY.

Mrs. St. Clair Stobart, who was Chairman of the Council last year, has published a book entitled "The 'Either-Or' of Spiritualism," which is under review elsewhere. This book deals in the same way as her other two publications, "Ancient Lights," and "The Torch Bearers of Spiritualism," with the great men of Greece and Rome from Homer to Cicero. There is a considerable prologue which shows a knowledge and introspection which should give all cause for thought. We congratulate Mrs. St. Clair Stobart on her book. It is wonderful how she is able to find time for such work in the midst of all her other activities.

Two other members, Mrs. Nicholas Williams and Mr. Frederick Haines, have published books in the last quarter. They have come in too late to be reviewed, but we shall read them with interest, and hope to review them next time.

In addition to the above, attention should be drawn to the two pamphlets, "A Word of Warning" and "What Does Spiritualism actually Teach and Stand For?" by our President, Sir Arthur Conan Doyle. It is hoped that they will have a wide circulation as they should prove very useful and instructive to members who are seeking to interest new enquirers.

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Readers will probably be aware that Miss Harvey and Miss Chilton have disposed of Hulham House, where they did so much good work under Dr. Beale's care in healing. It has now been taken by Dr. and Mrs. Salt, who are carrying on the work. Miss Harvey and Miss Chilton have gone to California, where they intend to establish a healing centre. We hope that their work will meet with the success which it deserves.

* * * * *

Our Honorary Secretary, Mrs. McKenzie, made a long stay in California, especially the Southern part, where she met a great many interesting people, and she writes most encouragingly about the movement there. One does not find the rush and bustle in Southern California that there is elsewhere in America, and the climate is as near to perfection as it can be. Mrs. McKenzie has benefited immensely in health through her rest, but she evidently has the feeling that it is rather too much of a Lotus Land; she mentions a case in which an attempt was made to prevent a grandmother having the custody of her grand-child owing to the former being a medium. The barrister who defended her, was allowed by the judge to speak for fifteen minutes in open court on spiritualism, with the result that the medium was allowed the custody of her grand-child, it being ruled that spiritualism was not a sign of "incipient insanity."

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Dr. Crandon of Boston, writes that he has commenced experiments with a view to proving the difference in personality of Margery (the medium), and Walter (the control).

Doubtless, Dr. Crandon will carry on these experiments with the same meticulous care that he has adopted in his outstanding work of the last two or three years, and we feel sure that he will be able to reach the same definite conclusion. We cannot be too grateful to Dr. Crandon for the wonderful work he has done for the cause of proving survival, and we should especially like to remember Mrs. Crandon ("Margery,") and Walter (the control), in this appreciation.

In one of the photographs which Dr. Crandon showed on the screen at his lecture given at the College in December, a curious result was shown. The picture was photographed by three cameras, an ordinary camera, a stereoscopic camera, and one with a quartz lens. The first two show no results that could not be seen by the human eye, but the picture obtained by the quartz lens shows, an object in one of the pans, which was apparently placed there by spirit intervention in order to make the scales balance. It was cylindrically shaped, practically transparent, and there was nothing of this to be detected either by the eye or the ordinary camera. This, we think, is a matter of very great interest, and opens up a field for experiment which may be far reaching. We are happy to be able to state that an anonymous member of the College has presented us with a quartz lens, and that Dr. Crandon has supervised its manufacture and advises us that it will be considerably better than his own. We hope to have a physical medium at the College next term, and to be able then to get some interesting photographs. We should like to express our sincere thanks to the donor of the lens.

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Readers will be glad to hear that Mrs. Garrett's mediumship at the College is steadily improving, and the philosophical teachings which her controls are giving are becoming increasingly interesting and important. The study of some of the records received, on which it is hoped by the recipients to give lectures and to publish full reports, should go far towards squashing the arguments used by ignorant people, that messages from the other side are always banal and uninteresting. Mrs. Mason's evidential mediumship is improving rapidly, and her percentage of really good sittings is high. In addition to these two mediums, Mrs. Nordica, a medium who has come over here from South Africa with a great reputation as a clairvoyante, is giving sittings. Mrs. and Miss Campbell are also available, they are developing trance mediumship, and are giving every promise of becoming reliable sensitives. Mrs. Barkel, who has sat at the College for three years, has, we regret to say, left the College to work in her own home.

No definite arrangements have been made yet as to a physical medium, but active tests are being made in the hope of obtaining the services of a really first-class sensitive for these phenomena. This type of mediumship is apparently becoming increasingly rare, and it is most important that no medium should be engaged for College work who has not been very thoroughly tested, so that we can vouch for his or her powers. It has to be remembered that only in very rare instances can physical phenomena be obtained in the light, and if anything like complete darkness is necessary, the control must be stringent. It is often found that after a lengthy series of sittings, with the same people, phenomena can be obtained in light. But it must be remembered that at the College, sitters

have to be continually changed and this makes it much more difficult, sometimes even impossible, for the same phenomena to be repeated.

We shall leave no stone unturned in our endeavour to obtain the services of a medium for physical phenomena.

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Mrs. Kitchen has very kindly consented to take over the management of the development classes. She takes into these classes both those who wish to develop their psychic powers for private and public work, and the results, so far, are very gratifying. This branch is one of the most important of College work, and we hope as time goes on to increase its importance and usefulness.

BOOK REVIEWS.

"SONS OF GOD AND SONS OF MEN."

By E. H. Gilmour. Rider and Co. 4s. 6d.

In "Sons of God and Sons of Men" Mr. E. H. Gilmour has made a genuine endeavour to dispel the mists which surround the book of Genesis. Many of his readers will be startled by his treatment of this subject, but none will deny his sincerity of purpose, nor question the high motives which have actuated his work.

To be told that "the first three chapters of Genesis relate in the most concise and authoritative manner the facts as to the creation of man," comes somewhat as a staggerer in these days, but Mr. Gilmour does not leave us there. He clearly points out the greater meaning behind the recorded word, and from the story of the Garden of Eden up to the birth of Christ has many helpful thoughts for the student of Bible literature. He proves to his own satisfaction that the Hebrew narrative of the creation and fall make the present unsatisfactory condition of the world very much easier to understand than any other theory. When it comes to the Virgin birth, Mr. Gilmour's explanation of this controversial subject can only be thoroughly digested by careful reading of the whole of that part of the book entitled "The Incarnation." To take an isolated sentence, or to quote any one passage from it, would be unfair, and might create a false impression. Personally, we cannot accept his view, but at least he has the courage of his own convictions.

It seems to us the book touches its highest point towards the end. There is much that is uplifting and inspiring in the latter half, which holds a great message to the woman of to-day, a call to the realisation of her high mission in the world.

Starting rather in the minor key, one is heartened by a gradual progression throughout the book which ends on this triumphant major chord:—"The Lord's purpose was—and still is—the creation of an immortal race, united by love, in whom He, the Logos or God type, may be manifested."

"THE GREAT PROBLEM" AND THE EVIDENCE OF ITS SOLUTION.

By George Lindsay Johnson, M.A., M.D., B.Sc., F.R.C.S. With a Foreword by Sir Arthur Conan Doyle. Hutchinson and Co. 18s.

"The Great Problem" is one of the most comprehensive surveys of spiritualist and psychical phenomena that has yet been published, the chapters are well thought out, and the result is excellent in its clarity.

Dr. Lindsay Johnson sets forth nine propositions at the beginning of his book, and the following passage which is taken from the fourth proposition, page 26, gives the keynote to the explanation of psychic happenings:—

"(4) In all these cases which seem to be beyond Nature, exceeding Nature, or contrary to Nature, if we enquire closely, we shall find that they are invariably due to the action of the Soul through its own order of laws. All the genuine spiritualistic or psychic phenomena are undoubtedly due to the action of laws which govern the Soul or Spirit, *i.e.*, to *psychic* laws, and not to *physical* laws."

The book will appeal equally to the enquirer and to the experienced investigator, for within its covers can be pursued the whole gamut of psychical phenomena, from the miracles of the Old and New Testaments to the scientific investigation of modern miracles taking place on the Continent and elsewhere to-day.

Besides his own arresting and compelling experiences the author gives most generous excerpts from the works of others, with list of authorities pertaining to the subject of each chapter, thus enabling the reader to follow up to date any chosen phenomena to its utmost limit.

The evidence of a medical man of note to the truth of psychical phenomena will be appreciated; and the fact that Dr. Lindsay Johnson considers that the development of mediumship can be compatible with normal bodily and mental

health will doubtless carry great weight, as until recently the medical profession has been behind other educated bodies in taking a broad-minded view of these questions.

Written with an enthusiasm and spontaneity that is rare, Dr. Lindsay Johnson carries his reader along with him on wings of expectancy and hope. He presents a good case for the spiritualistic hypothesis, and those who differ from him will find it difficult to evade many of his conclusions.

On page 40 he gives an interesting summing up of the ways in which a spirit may be perceived :—

“ So far as I can understand, a discarnate spirit, *i.e.*, a spirit freed from the body, is quite invisible to our normal eyes, and can only make itself visible by partly materialising, but it naturally becomes much more visible when completely materialised, in which case it occasionally becomes undistinguishable from an ordinary living being. If, however, anyone present happens to be clairvoyant, then he can see the spirit form, without any materialisation taking place; but as I said before, it is always invisible to the natural non-clairvoyant human eye.”

And again on page 319 referring to automatic writing, he says :—

“ It may interest our readers to know that during all these years of my psychic experience, I have rarely received a message that was either profane, absurd or frivolous; on the contrary, by far the majority of the messages have been full of common sense, and always elevating in tone, when outside the level of ordinary conversation.” I have never once received a misleading message, or one tempting me to do anything against my conscience. I have never been refused a direct answer to any question I have put the spirits. The reply has generally been of a highly satisfactory nature, and contained exactly what I wanted to know.”

The author has much to say concerning the miracles of the Bible in the chapter entitled “ Certain difficulties explained,” and his scientific explanation of the ascension of Christ gives food for thought.

Dr. Lindsay Johnson is to be heartily congratulated on having produced a classic on psychical phenomena.

M. THURLOW LAMB.

THE HOUSE OF WONDER.

B. E.M.S. Rider and Co. 3s. 6d.

Miss E. M. Storr is so well known as the author of *One Thing I know*, and Dr. Beale, that a new book by her on the work of healing done at Hulham House will be welcomed by all who are aware of the benefits received by the patients there. The book opens with a Foreword by Dr. Beale himself, in which he gives his past history, and his present methods. He claims to be a medical practitioner who passed over feeling his work incomplete. The book is really a history of how that work has been continued. One case was of septicaemia caused by suppurating of the kidneys. “ The patient’s temperature was 106-deg. . . . At one time life seemed extinct, and Dr. Beale said that the heart’s action had stopped for a considerable time. The treatment was very drastic, nothing but yeast being given for twenty-four hours when the fever was at its height. Forty-two heaped teaspoons of yeast were taken, and by this, and other means, the poison was cleared, the fever reduced, and a gradual recovery brought about.”

“ He prescribes many kinds of baths—sun, milk, mustard, herbal and vapour baths. A case of acute sciatica was cured in four days by very hot salt and soda baths. Massage was given in the bath, and profuse perspiration promoted afterwards. After the final bath this lasted for eleven hours, the patient being rolled up in blankets, constantly rubbed down, and the blankets changed. On the fifth day the patient went out for a brisk walk. She has never had any return of the sciatica.”

These, and number of other cases have been given at length, and there can be no doubt that the patients have really been greatly relieved.

At a time when "psychic healing" is so much debated as the present, this book will be a valuable contribution to the literature of the subject. It deserves very careful reading as a record of fact.

S. DE BRATH.

ONE WORLD AT A TIME!

By Bernard Hamilton. (Hurst and Blackett). 15s. 6d.

Many things in this book are to the point, and the author criticises very fearlessly the teachings of the Church. In fact, there are very few subjects with which he does not deal with an able and sometimes vitriolic pen.

It is, however, only when the author gets down to Spiritualism that we feel we may criticise his views. Here he betrays an ignorance that is only exceeded by his egotism. Perhaps he is not serious when he tells us that at the age of twenty-three he knew more about psychic matters than Sir Arthur Conan Doyle knows now, or is likely to know. For we find as we eagerly turn the pages to learn of his psychic experiences that he has had no less than two. Once a hand clutched him by the throat, and once his soul got out of his body. From these personal experiences he was able to prove that Life existed after Death and passed on to less mundane things. Sir Arthur and the Rev. Vale Owen receive his abusive criticism because of the widespread publicity they have given to the truths of spiritualism which according to Mr. Hamilton, are not for the vulgar herd. In fact, Mr. Hamilton has very little use for any of his contemporaries, and he condemns them in no measured terms.

It is a book worth reading, if only to point out how much a student of life, philosophies and higher thought, may yet have to learn of the personal application of brotherhood, tolerance and humility.

C.W.M.

A COMMON SENSE VIEW OF RELIGION.

By A Business Man. The Psychic Press, 2, Victoria Street. 1s. net.

The title of this little book is well chosen. The writer has profited by his reading and experiences, and his book makes us feel how much better the world would be if we all took this view of religion. He rightly points out that many of us do not get beyond the phenomena of Spiritualism, and thus miss much of the beauty of spiritual teaching. The air is so full of religious controversy that his plea for tolerance and humility makes us wish his book could be placed in the hands of all engaged in the petty squabbles over forms and ritual.

S.O.C.

FROM WORLD'S UNSEEN.

By "M.A.," Ball. Coll. Oxon. Rider and Co. 2s. net.

This book consists of extracts from Automatic (impressional) writings. Friends and relations impress the writer, and much which they have to say, especially on prayer and tolerance, is sound and helpful. They teach much, however, which is controversial, and their views on re-incarnation will not be accepted by all. They wisely state that as their knowledge is far from complete they are liable to make statements which are only half-truths, and may require correction. The author and his teachers emphasise the necessity of taking up this branch of psychic study in no spirit of frivolity lest evil befall. The proceeds from the sale of the book are to be devoted to St. Dunstan's Hospital for the Blind.

CORRESPONDENCE.

SPIRITUALISM IN GERMANY.

To the Editor of PSYCHIC SCIENCE.

DEAR SIR,—In your review (January, 1928, PSYCHIC SCIENCE) of E. Clephan Palmer's recently published "The Riddle of Spiritualism," I noticed a tendency to consider the Schneider Séances as examples of "German Spiritualism."

Will you kindly permit me to say a few words upon this subject. Neither of the Schneider Brothers is a spiritualistic medium in the true sense of the meaning of spiritualism that is to say, none of the higher phenomena, which stand for the beauties of spiritualism, manifest through their mediumship.

They are excellent examples of physical mediumship treated upon a purely animistic basis. Though they, themselves, are convinced spiritualists, they have been trained from the beginning for scientific laboratory work, and it is a well-known fact that this sort of experimental work does not tend to develop, certainly does not encourage, mental phenomena, which is the true test of spiritualism.

The trance-personalities (or controlling entities of the Schneider Brothers) are treated merely as interesting examples of dual-personality, and are permitted no opportunities for intellectual expansion. As to the "vulgar manifestations" referred to, it is theoretically quite true that a highly cultured spirit personally would disdain such common tunes and jingles as the Schneider controls occasionally call for.

I, myself, am inclined to view this predilection for common jigs, which occasionally disturbs musical persons at the Schneider séances, as a reflex of the medium's own personality. Both these boys, though by no means dull, are devoid of any musical education, and personally are fond of Bavarian folk-songs.

As it is a well-known fact that the medium must be in a contented mood, in order to produce phenomena, there seems little doubt that the spirit controls (if they be "spirits," and not mere "trance-personalities" in the Schneider case) are obliged to reckon with the natural tendencies of the medium, so ask for that sort of singing which reacts upon the medium's sub-consciousness during the state of trance.

I make this suggestion, in extenuation of "Olga" (the "Rudi" Control), who, I may remark, always impresses me as of a refined nature, by no means an inferior kind of "spirit." (At least the hand which she materialises is a very lady-like refined hand.)

The point I desire especially to emphasise is, however, that the Schneider Brothers are, by no means, examples of German spiritualism.

To be sure, good mental mediums are rarer in Germany than in England or America, and as such a thing as a direct-voice medium is quite unknown in Germany, the higher forms of Spiritualism are at a disadvantage.

Nevertheless, in nearly every town, large or small, may be found a spiritualist group, the Berlin, Munich, Hamburg, Görlitz (as well as many Rhineland cities) being especially active.

Owing to the influence of a trance-medium in the Silesian city of Görlitz (a city of 94,000 inhabitants) the spiritualist community has grown in a couple of years from barely twenty to nearly a thousand, in spite of the rabid enmity of all the orthodox churches there.

Even the small town of Zerbst (Anhalt)—20,000 inhabitants—has no fewer than three separate groups of spiritualists. To be sure, the fact that Paul Schwenke, the inventor of the additor, is a resident of that town has greatly increased public interest there.

The most widely circulated purely spiritualistic publications in Germany are the fortnightly "Zeitschrift für Seelen-Leben" (Berlin), the "Zeutralblatt für Okkultismus" (Leipzig) and the Revala Zeitschrift für Psychische Forschung (Hamburg). However, there are a number of smaller journals; in fact, I am told, that Germany has the largest number of psychic journals of any

European country. Certainly, she leads the list as regards scientific psychic research, a fact which was proved by the comparatively large number of German scientists, who were present at the Paris Congress last September. The scientifically conducted "Parapsychische Zeitschrift" (edited in Leipzig) is one of the finest organs of its kind. A psychical research society has recently been founded in Vienna, owing to the efforts of that zealous occultist, Countess Zoe Wasilko. A number of the most prominent scientists and professors of Vienna are members.

Yours sincerely,

FLORIZEL VON REUTER.

Wiesenburg Castle, January 23rd, 1928.

[I am sincerely sorry that I used the words of which Herr von Reuter complains. He is right, but I was so impressed by the essential vulgarity of the performance which Mr. Clephan Palmer took part in, and of which Mr. Sudre complains, that the words escaped me. I do not think we can draw a definite line between the animist and spiritualist phenomena. Discarnates seem to appear in the Schneider experiments. This illustrates the fact that most of these physical demonstrations are from relatively low grade intelligences, when they are not, as Herr von Reuter claims, purely animistic phenomena.—*Editor.*]

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BOOKS RECEIVED FOR REVIEW.

- "Blair's Letters." Communicated by James Blair Williams to his Mother.
Published by Old Royalty Book Publishers, John Street, Adelphi.
- "Thus Saith Cephra." A Spirit Revelation through Frederick H. Haines.
Published by Rider & Co., Paternoster House, E.C.4. Price, 5s.
- "The Astrological Tarot." By Georges Muchery.
Published by Messrs. Rider & Co., Paternoster House, E.C.4. Price 15s.
- "The Science of Numerology." By Walter B. Ginson.
Published by Messrs. Rider & Co., Paternoster House, E.C.4. Price 3s. 6d. net.
- "How to be Happy tho' Living." By Walter Wynn.
Published by Messrs. Rider & Co., Paternoster Row, E.C. Price 3s. 6d.
- "The Guardian Demons." By Warrington Dawson.
Published by Messrs. Rider & Co., Paternoster House, E.C.4. Price 7s. 6d. net.
- "What Dreaming Means to You." By Mary Stewart Cutting.
Published by Messrs. Rider & Co., Paternoster House, E.C.4. Price 3s. 6d. net.
- "The Locomotive-God." By William Ellery Leonard.
Published by Messrs. Chapman & Hall, 11, Henrietta Street, Covent Garden, W.C.2. Price 18s. net.

The College wishes to thank donors for the following books for the College Library:—

- "Ghostology." By William Danmar.
Published by Wm. Danmar, 5, 138th Street, Jamaica, New York City.
Price, One dollar per copy.
- "Revelation."
Published by Edgar G. Dunstan & Co., 11, Lincoln's Inn Fields, London, W.C.2. Price 3s. post free, from Bolton's Library, 179, Sloane Street, S.W.1
- "Modern Nirvanaism." By William Danmar.
Published by Wm. Danmar, 5, 137th Street, Jamaica, New York City.
- "Life Here and Hereafter." Edited by Fred Rafferty.
Published by Cosmos Publishing Co., San Jose, California.
- "Spirit World and Spirit Life." Edited by Fred Rafferty.
Published by Cosmos Publishing Co., San Jose, California.

THE QUEST.

A Quarterly Review.

Edited by G. R. S. Mead, M.A.

Single Copies, 2/6 net.; 2/8 post free.

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No. 3.

"The Quest for God": An Early Moham-	
medan Treatise of Mystical Devotion ...	PROF. REYNOLD A. NICHOLSON
Precognition	G. C. BARNARD
Sumer: The Earliest Known Source Land	
of the Gnosis	THE EDITOR
Darwinism in the Melting Pot	H. REINHEIMER
Tomb Lore in China and Egypt	EDWARD GILCHRIST
Three Candles: II. England	DR. GERALDINE HODGSON
"Occult Science": Fads, Facts and Fic-	
tions	DAVID GOW
The Fools of God	W. G. HOLE
Thou hast no Saviour but Thyself	LEON PICARDY
The Cocoon of Dreams	J. B. M. McGOVERN

JOHN M. WATKINS

21, Cecil Court, Charing Cross Road, London. W.C.2.

BOOKS BY COLLEGE MEMBERS.

Sir A. CONAN DOYLE.

The New Revelation.
The Vital Message.
Our American Adventure.
Our Second American Adventure.
The History of Spiritualism. (Vols. 1 and 2.)
The Case for Spirit Photography.

Mrs. ST. CLAIR STOBART.

Ancient Lights.
Torch Bearers of Spiritualism.
The " Either—or " of Spiritualism.

Mrs. KELWAY BAMBER.

Claude's Book.
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Rev. DRAYTON THOMAS.

Some New Evidence for Human Survival.

Mr. A. W. TRETHEWY.

The Controls of Stainton Moses.

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The Facts of Psychic Science and Philosophy.

Mr. S. DE BRATH.

Psychic Philosophy.
Psychical Research, Science and Religion.
The Religion of the Spirit.

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MR. G. SHARPLIN—Trance Diagnosis of Disease, and Treatment. Healing
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